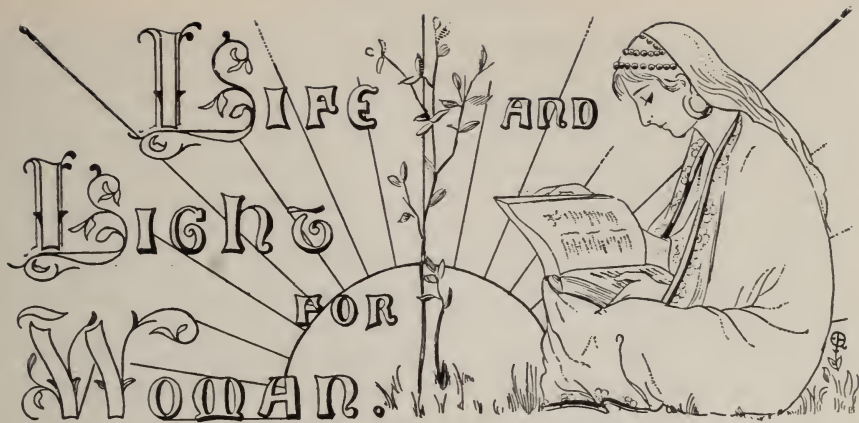


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VOL. XXV.

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No. 6.

Expect Great Things from God. Attempt Great Things for God.

It is with much regret that we again report a large falling off in contributions, there being for the month ending April 18th, \$1,406.95 less than for the same month last year. This wipes out the gain reported last month, and makes the total amount from January 1st \$640.11 less than in 1894. The summer is upon us, and in many places it is difficult to make any special effort to increase contributions; but we are sure our friends will do everything possible to prevent the painful exigency of a depleted treasury at the close of the year.

At the last moment before we go to press the yearly mail from Micronesia has come in. The latest date was Feb. 6, 1895. At that time the missionaries of our Board were all in their usual health, except Miss Abell, who was much worn, and who came to Honolulu for rest and change. She expects to return to Ruk on the next trip of the Morning Star. The work in Ruk still has many discouragements, but the missionaries are "holding on" with faith and courage. The girls' school at Kusaie has been under the special charge of Miss Palmer and Miss Wilson the past year, three of the older girls giving help in teaching. Miss Hoppin has been occupied in the Marshall Island Training School for Boys a large part of the year, but has kept her place as principal of the girls' school. Mrs. Garland has also rendered valuable aid by her presence and advice. The school now numbers forty-six, and is prospering in all ways. Miss Foss returned from Ruk to

Kusaie, where she is to remain as teacher in the Gilbert Island Training School for Boys, under Mr. Channon's care. Miss Crosby assists Dr. Rife in the Marshall Island Training School for Boys, also on Kusaie. Miss Palmer reports a letter she has received from Henry Nanpei, from Ponape. He says there is peace now on Ponape. The Metalamin chiefs have been around to the colony and have feasted with the governor. They (the Spaniards) are as hostile to the missionaries as ever, telling the Ponapeans that they are not to be allowed to return, as they caused the fighting. . . . Many of the church members are still faithful, and nearly all the teachers are having school regularly. They are much hampered in school work and other ways by a lack of books. We put aside other matter to make room for extracts from Miss Crosby's journal, which will be of interest to all.

OUR letters from Constantinople speak in the highest terms of the advantages to our American College for Girls in Constantinople, arising from the *iradé* for the institution recently granted by the sultan. Rev. H. O. Dwight, who has been largely instrumental in promoting the necessary legal proceedings in the years past, writes: "The favor which the sultan has done is exceptional. The *iradé* vests inalienably in the college the title of the property in Scutari. It thereby recognizes the college in its corporate capacity for the first time. In this connection the sultan has ordered that the college be forever free from taxation. But more than this, he has decreed that it be exempted from payment of the ground rent, required by the title deeds to be paid to certain Mohammedan religious establishments. This latter very generous action is almost unprecedented. It is specially declared by the sultan to be a token of his appreciation of the services of this college in educating Christian women in Turkey. As an evidence of the sultan's desire to show good will toward Christians in Turkey, this notable favor is particularly satisfactory at this particular time."

The sincere thanks of all the many friends of the college in this country are due to His Majesty the Sultan for this very great favor, and to our minister Judge Terrell for his good offices in the matter.

OUR constituency needs no defense of missionaries. Yet in these days, as they are under more or less criticism both from educated natives and from those in this country who have the largest mental hospitality toward every religion on the face of the globe except orthodox Christianity, it may be interesting to hear the testimony of a Unitarian lady. Mrs. Andrews, the Chairman of the Executive Committee of the Ramabai Association, spent several months in India last year, and in her report read at the annual meeting of this association, held in the chapel of the Old South Church, March

11th, she speaks of the questions asked her since her return to this country. Among others she says: "It is often asked if the missionaries are friendly to the school. Its methods, though very different from their own, are now understood and appreciated; and no one more deeply deplores the false charges of proselyting influences, and no one believes more fully in Ramabai's loyalty to her people, than missionaries of every denomination. They may well sympathize with her, so unjust have been many charges made against them. There are missionaries and missionaries, and my experience is somewhat limited; but in that experience I saw no attempts to 'force Christianity down the throats of the people,'— a phrase that is fast losing its force. I heard no dogmas in sermon or prayer. There were no signs of self-indulgence, luxury, or extravagance. There was comfort, but with it self-denial. Vacation brought the needed recreation, but with it hard and earnest work; and but few here know the meaning of the word self-sacrifice as they know it there. They are indeed worthy of honor, sympathy, and confidence, worthy of a liberal support. So many of you are interested in mission work in India that it would be ungenerous and unjust in me to withhold this testimony in their behalf, founded as it is on observation and experience."

Without mentioning names, but with evident reference to certain Hindu men who have been captivating some circles of society in Boston and Cambridge this past winter, Mrs. Andrews says: "Whatever may be said by Hindus visiting this country, the educated, thoughtful, honest Hindu at home, the reformer, the members of the Brahmō-Somaj, acknowledge and deplore the cruel condition of the child widow. They freely acknowledge that child marriage and child widowhood are two of the great obstacles to the progress of India, both socially and politically."

All this is very familiar doctrine to those of us who have been interested in the social problems of the Orient for years, but it needs emphasis from all quarters, now that the country is flooded with misinformation from educated natives who are bitterly opposed to Christianity, and whose testimony is received as law and gospel by the secular press, and, we regret to say, by half-hearted Christians who are glad of any excuse to offer for their lack of interest in foreign missions.

G. H. C.

WOMEN'S missionary societies are so important a part of church history for the last quarter of a century, that a twenty-fifth birthday is now no strange event. It is not often, however, that as much interest gathers about such a celebration as appeared at the twenty-fifth assembly of the Woman's Foreign Missionary Society of the Presbyterian Church in Philadelphia,

April 23d-25th. The meeting was held in the First Presbyterian Church, the birthplace of the Board, and full of association with Dr. Albert Barnes and his co-workers. The president, Mrs. C. P. Turner, and the efficient corps of officers, seemed to have left nothing undone in the full preparation which had been made, and every session offered a tempting feast.

The review of the twenty-five years and the reports for the last year told a story of faith, and patience, and untiring, loving service, by which alone the success achieved has been possible. The amount of money raised, two millions and a half, is only a part of this success; and the one hundred and fifty thousand dollars of the past year, including a silver offering of fifteen thousand dollars, an advance upon the receipts of the previous year, is an encouragement to all missionary workers, as showing what may be done even in these "hard times."

The presence of the nineteen missionaries who were introduced, some of whom only smiled the message which it would have been pleasant to hear had time allowed; the running-over "Cubic Measure" of Miss Parsons, the conferences, the prayers, the social intercourse, the evening "rally,"—all gave blessed assurance for the years to come, to which we gladly add a hearty "Godspeed."

E. H. S.

NATIVE CHRISTIAN WOMEN IN HAWAII.

BY REV. A. S. TWOMBLY, D.D.

I HAVE been requested to state in LIFE AND LIGHT what Christianity has done for the women of Hawaii; also to answer the question what success the Hawaiian Mission has had, so far as the native women are concerned. In the brief space allotted me, I will give the conclusions formed during my visit of four months in 1894, when I acted as pastor of the Central Union Church of Honolulu. Let me speak first of a striking illustration of my subject. Kaahumanu, "Feather Mantle," was the wife of King Kamehameha I., the chief who conquered the group in 1795, after ten years of war, becoming the first king of the islands. Vancouver, in 1792, and Turnbull, in 1801, were impressed with the misery of the people; in 1805 a pestilence carried off half the population of Oahu. Botany Bay convicts introduced the art of distilling before 1800, and drunkenness was very prevalent. Infanticide prevailed, and it is estimated that two thirds of the infants were either strangled or buried alive. The seaports were turned into pandemoniums during the shipping season. Leprosy was introduced by a Chinaman, about 1821.

The *Kahunas*, or medicine men, who combined sorcery with pernicious use of drugs, caused many deaths. The sandalwood trade oppressed the natives, and many died from hardship and exposure. The situation of the natives, when Kamehameha I. died, in 1819, could not have been much worse. They were already decreasing in numbers, and diseases and vices ravaged the towns and villages.



A HAWAIIAN GIRL.

Between the death of this king, in 1819, and the arrival of the American missionaries, March 31, 1820, the taboo system and idol worship had been swept away, mainly by the influence of Kaahumanu, who virtually reigned during the minority of Kamehameha II.

The taboo system had been especially hard and degrading to women. They could not eat with men, or cook their food in the same oven. They were forbidden to eat pork, bananas, cocoanuts, and certain kinds of fish, on pain of death. They could not enter a canoe. And yet, strange to say, when a new king came to the throne, the regent was a woman.

Kaahumanu assumed this position, abolished the taboo, and the idolatry which was closely allied with it, and took two husbands, father, and son, for reasons of state. She was of immense stature, imperious, and absolute. She received the missionaries with great disdain in 1820, and watched them carefully. In 1823, at a feast commemorative of her husband's death, she rode in procession in a whaleboat on the shoulders of seventy men, while the young King Liholiho and his suite made a sorry exhibition, nearly naked, on horses without saddles, and all intoxicated. Companies of *hula* girls met the procession, danced, and sang their loose songs. In 1824-25, Kaahumanu had a severe illness. The missionaries were very kind to her. In 1825 she made a profession of the Christian faith. One year previously she had kept Mrs. Bingham standing an hour, waiting to try on her first dress, while she finished a game of cards. Another year passed, and she might be seen writing at her desk, her maidens about her, learning to use needle and scissors; in her room, a bedstead, a glass window, and a primer. She turned the tide of heathenism and skepticism in favor of Christianity with firmness and energy. She proclaimed the first code of laws against murder, drunkenness, theft, ignorance, and Sabbath breaking. She made Christian marriage obligatory. This woman, once a terrific despot, although she still rode in a cart drawn by six stout men, with her feet hanging down behind, an Amazon for size and strength, would take the missionary ladies in her lap, and her tenderness toward them exceeded even that of a mother toward her grown-up daughters. She made tours among the Islands, exhorting and commanding the people to forsake heathen customs and to learn to read. She died with a New Testament in Hawaiian, bound in morocco, just printed, clasped to her bosom, saying, "I am going where the mansions are prepared."

The good King Kamehameha III., who succeeded Liholiho, encouraged the religious and social advancement of women, and the revivals of 1837-38 brought many thousands of them into the native churches. When Dr. Anderson visited the islands in 1863, he found that the arts of civilized life had made rather slow progress, the chiefs being the principal owners of property, with houses and furniture, most of the natives still living in grass houses, with mats for beds and no chairs, especially in rural districts. But during the ten previous years six thousand seven hundred and nineteen

marriages had been solemnized; the women manufactured hats and bonnets from cocoanut and palm leaves, and cut and made garments. The *holoku*, "Mother Hubbard," had become the national robe for women. The churches were thronged; all shameless vices were at least driven into concealment, and Christianity was the established national religion. In 1832, of the eighty-five thousand natives, one fourth could read the Bible and many could write. In 1848 the schools had nineteen thousand pupils, and there was a high school for young chiefs, supported by the government. The A. B. C. F. M. withdrew its support in 1863. Nearly one third of the native population were members of Protestant churches, but the people were infantile, incapable of self-government. The withdrawal of the paternal oversight of missionaries is now acknowledged to be a mistake, although it was done to strengthen the character of the natives.

But what is the condition of woman on the islands to-day, in the year of our Lord 1895? For the last thirty years the influence of the court, the absence of missionary supervision, the immigration of Asiatics and of some degenerate whites, have tended to turn back the tide of advancing morality and religion. What should we think of a court like that of the late King Kalakaua, with which a native woman of the ordinary class could not be associated without losing her reputation? That king visited other islands, and revived the lascivious orgies of the old heathen religion. He rehabilitated the trade of sorcery, and licensed *Kahunas*. He had the law which forbade liquor selling to natives repealed. He excited race jealousy against all foreigners, and especially against the "missionary" party. His sister, Liliuokalani, was educated in Mother Cook's household, and is proficient in English, in music, and other accomplishments. She professed great regard for religion, and had a royal pew in the Kawaiahao Church, of which Rev. Mr. Parker, son of a missionary, is pastor, and where Mr. Dole, now President of the Republic, was superintendent of the Sunday school for eleven years. Great hopes were entertained of her at her accession to the throne. Of her moral character, very different opinions are rife among those in Honolulu who profess to have known her intimately. But she disappointed the expectations of her "missionary" friends, and the world knows the result. Certainly she has done nothing as queen to elevate the standard of virtue and religion among Hawaiian women.

But turn now to the encouraging side of the question before us. Notwithstanding the adverse influences of the past thirty years, the present secret influence of *Kahunas*, and the prejudice in the minds of the natives against the missionary party, there are fifty-seven native churches on the islands, with four thousand one hundred and fifty members and two thousand eight hundred

children in the Sunday schools. The two large native churches in Honolulu have lost from one third to one half of their congregations because of the political troubles; but the present government, composed of humane, Christian men, will do its best to win back the native population, not only to loyal citizenship, but also to their respect and fidelity toward the churches which their fathers loved and served.

The women of Hawaii to-day are not the gentle, kindly, confiding race they once were: they have become in a measure estranged from their best friends, who still seek to save them. And yet they are a hopeful race, able to read and write, attached at heart to the Christian religion, and easily led by those whom they love and trust. They are merry, indolent, fond of horseback riding, and may be seen lounging and chatting together on the verandas of their frame houses, clad in pretty *holokus*, and are by no means disrespectful or disorderly on the streets. They like to attend church, do not care to have children, and, averse to work, are seldom employed in household service. Many hundreds of girls are in the Sunday and day schools, where religious instruction is prominent. New schools for girls are springing up, notably the large boarding school established last year by the Bishop fund. If the race, as such, is doomed to extinction within the next fifty years, as some affirm, if the half-whites are to take the places of the natives, and if it be true that there has been a downward tendency during the last generation in morality and religion, all friends of missions may well congratulate themselves that Christianity has not been a failure, so far as it has been allowed to assert itself against evil foreign influences and the absence of missionary supervision. It still remains a potent influence for good, holding back the native woman from superstition and heathen practices, and setting a standard for conscience. Many a Christian woman among the Hawaiians would stand foremost among American church members for consistency of conduct and firmness in resisting peculiar tendencies and temptations. Some remarkable examples came to my knowledge of true and saintly lives. The wreaths of tropical flowers with which Hawaiian women, young and old, love to decorate themselves, may still be taken as an emblem of the graces of character which, under the new *régime* and by the power of the Christian atmosphere surrounding them, will continue to bloom. The salutation "*Aloha*" (love to you), with which they still affectionately welcome Christian friendliness, will not cease to be spoken till the last survivor of the seventy-five thousand Christian converts shall pass into silence, leaving a record, not of the failure of missions, but of the hard conditions under which Christianity has wrought its triumphs, unparalleled in the history of missions throughout the world.

MICRONESIA.
A VISIT TO BUTARITARI.

BY MISS E. T. CROSBY.

Extracts from Miss Crosby's journal of the voyage from Honolulu to Kusaie, on the Morning Star:—

STILL we go on, and on, and on! Nothing to be seen but the blue sky with its fairy cloudlands, and the ever-changeful sea reflecting the lights and shades of the clouds overhead. During the day we stay below in the cabin, whiling away the time with writing, reading, sewing, or music. Then when light fails and the stars peep out we venture on deck; the twilight is very grateful after the heat and glare of the tropical sun all day. We sit in our steamer chairs or pace the deck, watching the mast finger as it moves back and forth, writing in gigantic hieroglyphics some message across the starry sky. We welcome the dipper as some old northern friend; then the beautiful southern cross gleams out, first low on the horizon, then climbing higher and higher, throwing its glowing rays across the southern sky. These evenings on a tropic sea are ideal, instinctively turning one's thoughts to the Creator of the vast universe. All around our ship the waters gleam with phosphorescent light, flashing brilliantly now on this side of the ship, now on that, and now the whole ocean is a sea of light. Occasionally a sea bird wings its flight near,—one of them once resting for hours in the rigging,—the sea porpoises, the flying fish, and, rarely, the nautilus. So the days go dreamily by, each one bringing us nearer our desired haven.

We sighted Butaritari (one of the Gilbert Islands) at daybreak Tuesday morning. We steamed along outside the island for about two hours, then between two islets, down the lagoon to the trading and mission stations, which are side by side. . . . Mr. Whiteman, who has charge of the trading station here, came on board and invited us to luncheon; he brought his little girl with him; she is about the age of Helen Price, and they enjoyed each other very much. It was decided that Mrs. Price, Helen, and I should go on shore with him. We went in a sailboat, dancing merrily over the white-capped waves to the king's pier—quite a remarkable structure, and the only one I have seen in the islands except at Jaluit. It is quite an improvement over the old method of being carried over the reef by sailors or natives. From the pier we walked around a very good road which has been built by the king, and extends around the island. The king's palace, too, is unusual, being a two-story wooden building with many windows and a veranda on three sides. A little distance down the road were the royal stables, this King Tiburiemoa having the distinguished honor of owning the only horses in Micronesia; he has two, and keeps them in a box of a native house.

We soon came to the mission station occupied by Hawaiian missionaries. Opposite the mission was the trading station, where we received a cordial welcome from Mrs. Whiteman. After lunch we went for a walk across the island, which is perhaps a quarter of a mile wide at this point, and while the others were looking for shells I went along the king's road. As I went the people spoke to me from the houses on either side. These houses are merely thatched roofs, reaching to about three feet from the ground. The floor and furniture consist simply of a coarsely woven mat, on which they sit, eat, and sleep. A man called to me from one of these huts, and held up a fresh cocoanut. I nodded, and creeping under the roof sat down with them. There were two or three men and several women and girls. One old woman was smoking a dirty clay pipe, and it went the rounds. I was somewhat fearful lest in the excess of their hospitality they might offer it to me. The old man prepared the cocoanut for me, and they all seemed much pleased when I drank the water. They were eating rice and dried fish, and after considerable talking they gave me some of the fish. It was decidedly "odoriferous," and something within me rebelled strongly, but they would have been hurt had I refused, so I held my breath, and by a heroic effort swallowed a little of it; the rest I managed to tuck away in my handkerchief, and fed the fishes with it later.

I was much amused at one bright young girl. She sat as near me as she dared, and after talking with the others for some time, she leaned over and said "na-mee," which I construed into a desire to know my name. They made funny work of saying it. After another animated conversation among themselves this girl looked very intently at me, as if to engage my attention, and then leaning forward on her hands and knees she opened her mouth wide—and I think I never before realized the possibilities of extension within that organ—and ejaculated explosively, "No, no." I could not but laugh, and thereupon another animated conversation ensued, which ended with the girl's coming yet closer to me, and repeating, "No, no, no!" I had no idea what she thought she was saying, so I replied "Me no savey." They were perfectly wild in their delight at this, evidently thinking I had answered her correctly.

Some of the people from the huts near by came to speak to me and look me over. One old woman was dressed in a fringe about six inches long and what had once been a wrapper thrown shawl fashion over her shoulders, and there were several in even scantier costumes. After a little I motioned that I must go, and shook hands with them all before I crawled out of the hut. I had gone but a short distance when I was hailed from another hut, and an old man held up a bunch of cocoanuts to me. I took them very

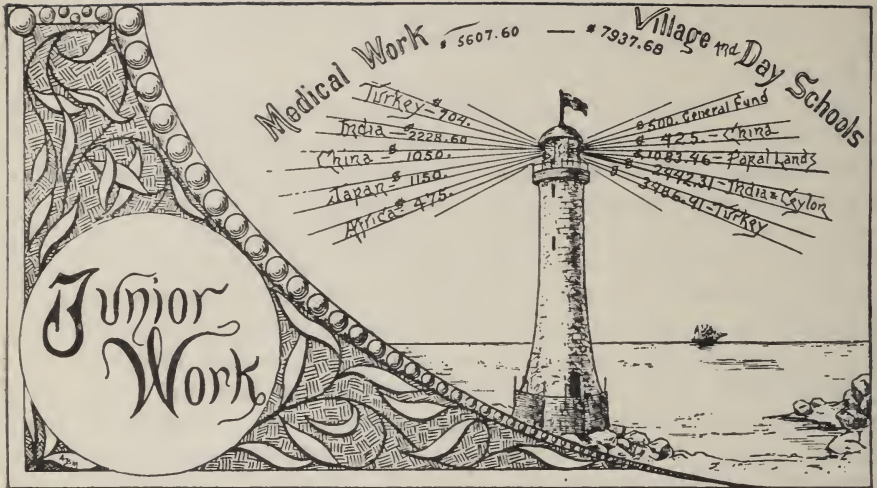
gratefully, as the water is most refreshing. As I thanked him he said "Morning Star?" I nodded, and he turned to the others and said, "Michonere," whereupon I had to drop the cocoanuts and shake hands with them all. I then returned to Mr. Whiteman's, where I found Captain Garland and Mr. Rife.

Before we left, Mr. Whiteman showed us over his place, and we were much surprised to see what he had accomplished in the way of gardening. There is little growing on the island except cocoanuts and pandanus, but he has brought great quantities of soil here, and has bread fruit, papai'a, and sweet potatoes, besides cucumbers, squashes, melons, and tomatoes. The tomatoes grow on bushes about five or six feet high, although they are the same that we grow on vines at home. The stalk was very nearly as large as my wrist and threw out branches, forming a very pretty bush. One would hardly recognize it as the running vine of colder climes.

The French Catholics have begun mission work here and have a very neat little chapel and schoolhouse, both of foreign make, as well as a roomy mission house. A little schooner belonging to the priest lay at anchor near the shore; the priest himself was away. Mr. Whiteman said he had gone to France to bring back nuns to live on the island and teach. If this be true they will have immense advantage over our work. So far they have made little headway. . . .

The King of Butaritari came on board to tea last evening. He is a very large man, the largest native I have ever seen, weighing nearly three hundred pounds. He is a Christian, and a man of note among the islands. Sometime since he went to America for the purpose of asking the United States government to establish a Protectorate over this Gilbert group. His mission was not successful, and since then the English have taken possession. It is said that at the time of the World's Fair some of his people stowed themselves away on a schooner to go to America to exhibit heathen customs. The king found it out and compelled them to return to the island, as he did not approve the plan. He is ruling wisely over his people, and they seem happy and prosperous under his administration.

Instead of our usual evening prayers we had a missionary prayer meeting. Mr. Walkup and the Hawaiian missionaries came on board, among them a pioneer, a Hawaiian who has been in the work since 1854. Mr. Walkup led the service, which was conducted in three languages,—Gilbert, Hawaiian and English. The thought of the hour was the presence of the Holy Spirit working in and through the missionary. It was a very helpful service.



— To give light to them that sit in darkness Luke 1:77 —

MICRONESIA.

A BRAVE GIRL QUEEN.

BY MISS E. T. CROSBY.

[From Miss Crosby's Journal.]

THE Almy* has sailed among many islands to the south of us, and I was much interested in the story of three islands near Samoa called the Mannan Islands. It is ruled by a king and what might be called a council of the old men. About a year ago the king died, and it was necessary to find a successor. The crown is not inherited, but when a ruler dies his successor is chosen from the royal family, the selection being based on worth and ability. This time the choice fell on a girl of twenty-two, who had been educated in Samoa, and was a very earnest, intelligent Christian. She did not wish to be queen, as it practically meant imprisonment in her palace. Her father, Mr. Young, a half caste, appealed to the English government, under whose protection these islands nominally are, but after looking into the matter they said they could do nothing about it; she was obviously the one to be queen. So she was taken to the little cottage they had built for her, and there she lives with the two girls selected to attend her. She can

*A vessel from San Francisco stopping at Butaritari.

never marry, for the people say they want a real queen, not a half king. If she leaves her house all the people are notified, and all are expected to be invisible while she is out; all who come into her presence prostrate themselves on the ground.

The people are Christians, although they have no missionary among them. At one time some French Catholics went there and wanted to land some of their priests. The girl sent back the reply, "The people here have one religion, and that is enough."

"But you need a priest," was the answer. "We shall land him whether you wish him or not."

"If you do I will have him put off the island," said the queen.

"We shall land the priest, and if you put him off the island we will shell your town and entirely destroy it!" threatened the French.

"I cannot stop your shells," was the queen's message, "but if you land your priests I will put them off the island. I can prevent your landing them, and I will, even if you do destroy the town!"

The next word was, "We will land the priests on one of the other islands."

"If you do they will not be allowed to land," was the steadfast answer. "I will send word to my people."

After a little the final word came, "We are going away, but we shall come back and land the priests, or destroy the town."

Again she answered, "If you come back you may destroy the town, but my people shall not have another religion. One religion is enough."

The baffled priests sailed away, and so far have not returned to trouble the noble girl queen.

On this Mannan group they have their Bible school at daybreak, before breakfast. On being asked the reason of this, the queen replied that when they had school later the children would run away to play; that now the parents sent them as soon as they were up, and if they played truant they went without their breakfast. I wonder how this plan would work in civilized countries!

INHABITANTS OF THE MORNING STAR.—The Star is almost as lively as Noah's Ark must have been after the animals were all in. We have eight sailors, four officers, nine passengers, and, most important members, the Chinese cook and steward. Besides, we have a cow, a dog, two cats, six kittens, two rabbits, some turkeys, ducks, and hens. These were brought on board. Besides these, roaches, ants, flies, and mosquitos had taken possession before us, and in spite of all our persuasions declined to evacuate the premises.

—Miss Crosby.

JAPAN. KINDERGARTENS IN JAPAN.

Those who have been contributing for kindergartens in Japan will be glad to make the acquaintance of the teachers and pupils in one of them, through photographs kindly sent by Dr. M. L. Gordon, of Kyoto. Of the general subject he writes:—

THE work is largely undeveloped, because we have had no funds for it; but one or two kindergartens have been crowned with such success that



TEACHERS AND PUPILS IN THE AIRINSHA KINDERGARTEN.

there is quite a widely felt desire to try them. It has been my privilege to be associated with one established here a year and a half ago in connection with our "Airinsha," or "House of Neighborly Love," our headquarters for philanthropic and evangelistic work in the city. The printed account of the origin of the Airinsha stated the kindergarten had added much to the



THE KINDERGARTEN IN JUNE, 1894.

reputation of the house, and promised to be one of its most permanent attractions. Since then the kindergarten has marched right along on the road to success, so that now we have one head teacher and two assistants, and the limit of pupils that we have set, forty-five, is entirely filled. This shows its popularity.



GRADUATING CLASS IN 1894.

This kind of work appeals especially to the Japanese, and now that public sentiment is not so favorable to Christianity as it was a few years ago, I know of no other method equally helpful in reaching Japanese homes. The children are a delight to see. Nearly all of them attend our Sunday school, and help to make it the success that it is. The older brothers and sisters of the pupils, and in some cases their nurses, come with them to the Sunday school. The success of this kindergarten, as well as Miss Howe's good work in Kobe, has called attention to its importance.

TURKEY.

KINDERGARTEN IN CESAREA.

Mrs. Fowle, in a letter to the children, giving an account of a Christmas festival in the kindergarten in Cesarea, says :—

THANKS to all who have helped us even in small sums. We have seventy-one children now instead of ninety, as last year. The decrease is because we are trying more and more to have all pay tuition, and to have no child receive help unless it is absolutely impossible for his friends to pay. Quite a number of new children are to come into the school very soon. Miss Burrage and her teachers are doing a grand Sunday-school work in the kindergarten building, so the place is useful on Sundays as on other days. They have about two hundred children and older ones, and have pressed a number of older people into the work as teachers. I am sure God is blessing these labors.

A few weeks ago one of the little kindergarten boys, Yerevant by name, was standing in the doorway of his house when a rough boy came along and struck him—to vex him. Little Yerevant looked straight at him and said : “ You expect me to strike back for that, but I am not going to do it. I have learned the Golden Rule, which teaches that we must not try to pay back when any one hurts us, and that we should do as we wish others to do to us.” The boy left without another word. Some of the neighbors, who heard the little fellow, came to his mother and told her of the sweet little rebuke and the lesson he had given to those who heard him.

Dear friends, we want your prayers, your loving remembrance and help for the kindergartens and for the teachers. Pray that all the little people may be preachers of righteousness like little Yerevant.

FOR CHILDREN'S MEETINGS.—PIONEERS AND VETERAN WORKERS IN MICRONESIA.

BY MRS. JAMES L. HILL.

EXPLAIN to the children how “ The Little Islands ” of Micronesia were evangelized from Sandwich Islands, whose history is, perhaps, more familiar to the student of missions than that of any other since the days of Paul. Show them how fortunate it was that Dr. Gulick was born here, where there had been perhaps the greatest revival in all the annals of Christian history, twelve thousand persons having been baptized by one man, seventeen hundred and five of them being baptized and received into the church at one July communion. Show how the principle works by which persons themselves becoming Christians begin at once to be concerned for the spirit-

ual well-being of others. Out of this universal disposition sprang spontaneously the mission to The Little Islands, which we consider to-day. The boys and girls will be interested in hearing how the little coral insects build up these island homes which surround a calm and crescent bay in the midst of a great ocean waste. Ask them if they have ever seen pieces of coral? What color were they? From what place did they come? Some pieces of coral could be exhibited with effect. The Little Islands look like a group of wreaths resting lightly on the ocean. Some people say that around an island, now sunken, the tireless coral insect kept pace with it in the upbuilding of a wall about it, forming now a narrow, picturesque strip of land half a mile wide, inclosing quiet water. This is what they would call in Boston "made land." Ask the children if they have ever seen ant-hills. Who constructed them? The natives of these islands swim like fish. In Micronesian history King George towers like Abraham among the nations. His dying charge to his son was, "Take good care of the missionaries." He was telling the missionaries how he had forbidden the making of intoxicating drinks, and this is what he said: "Plenty white men speak me to tap cocoanut tree; get toddy. Me say, No. Plenty men get drunk on shore; too much row; me like all quiet. No tap cocoanut tree on Strong's Island."

On approaching the islands Dr. and Mrs. Gulick, and Mr. and Mrs. Snow, and Mr. and Mrs. Sturges, with two native Hawaiians and their wives, prayed for an interpreter and prayed for a welcome. Both came promptly to them. The natives proved friendly; amused and interested rather than hostile. The "foreign women" seemed droll and unnatural, and unfashionable and disfigured. The heathen women were convulsed at their appearance, nor did they conceal their amusement. Remind the children of the incalculable service rendered to missions by their gifts to the Morning Star, which like a white-winged messenger flits from island to island.

When Mr. Snow's mother died, during the earlier years of the mission, it was two years before he heard of it. Sometimes in the beginnings of the mission the missionaries suffered for suitable food. When Dr. Gulick, as a boy, was at school in America, on writing to his parents a year was required for an answer. How would the boys and girls like that? As Dr. Gulick neared his end he gave to his daughter this dying message; it can well be accepted by all young people: "Fannie, try to avoid the mistake I have made. Emphasize the spiritual part of your life. My danger has always been my temptation to pay most attention to the intellectual." Show the children what a lesson of patience is found in the labors of our best missionaries when faithful laborers of such ability as Mr. Sturges, Dr. Gulick, and Mr. Snow could engage heartily in their work for eight years before the

first convert was made. But the gospel at length triumphed, and Kusaie is not only now in point of beauty "the gem of the Pacific," but also in character. The island of Ponape, where Mr. and Mrs. Logan entered upon the work in 1874, is now engaged in evangelizing the neighboring islands. And the rest of the acts of these great missionaries, behold, they are written in "The Work of God in Micronesia," in "The Story of the Morning Star," in "Mission Stories of Many Lands," pp. 265-318, and in "The Life of Dr. Gulick," by his daughter.

Some of the boys and girls who engage in this study may sometime visit the cemetery in Springfield, Mass., where they will see a partially smoothed block of gray granite which in few words tells the story of a great life. "Luther Halsey Gulick, Born, Honolulu, Hawaii, 1828. Died, Springfield, 1891. For forty years a foreign missionary."

Our Work at Home.

SOME LINKS IN THE CHAIN.

SARAH BIERCE SCARBOROUGH.

MRS. CARR'S parlor was filled. It was the monthly meeting of the woman's missionary society, and Mrs. Carr had determined to have a good representation. She had a beautiful home, was a lovely hostess, and it was to be a social gathering; all of which had much to do with the representation.

"We're tired of sewing, we're tired of programmes, and about everything connected with the society," said Mrs. Wall, as she dropped into the first wicker chair, with a sigh of satisfaction. "I mean to talk this afternoon. How did you ever draw all these people here, Eleanor?" addressing her hostess. "The greater part never come at all."

Mrs. Carr smiled a quizzical smile as she looked around upon the company.

"I wonder somewhat myself. It does seem a little strange that people should most readily flock together when the chief object is to disband."

"Yes, I heard that was the call," replied Mrs. Wall. "I know of several societies that have disbanded; it is so difficult to bring the members together. The Oak Hill Church Society is one. In fact, to all intents and purposes it had disbanded six months before it did so formally,—died, you might say."

"Well, it's time we did something. I must confess I am losing all interest. How is the treasury?"

"It is here, and that is all," chirped Mrs. Bird, rather indifferently, holding up to view a slim pocketbook. "The contents would not keep a mouse alive, let alone a missionary; but then, I don't hear of so much being done in the field."

"And it is such hard times," put in Mrs. Baily. "My husband says they will be worse before they are better, and he feels that we must economize."

"That is so," corroborated Mrs. Willis, as she smoothed down her new India silk. "There are so many little outgoes, and the pennies every week or month to the cause mount up so rapidly; and I think with Mrs. Bird that there isn't so much being done, after all. I don't hear of much."

"I quite agree with you." Mrs. Niles had just entered, and was untying her bonnet strings. "I haven't seen anything about the missionary work for months."

"What a beautiful bonnet!" exclaimed Madge Cary, breaking in on the conversation. "I do believe in saying a thing is pretty if you think so."

"I like it myself," said Mrs. Niles, smoothing out the strings. "It was a bargain, too. On Fourth Street I should have had to pay twelve dollars, but I got it for seven dollars on Eighth. I could have done without it, but Belle told me to take it anyway at that price, and I've felt like economizing ever since."

"What have you done?" gayly asked Mrs. Wall. "Given up something you did not want?"

"Yes, do tell us how you made up that seven dollars?" said Miss Holly, anxiously.

"Well, first I made my new lace waist myself; then I saved car fare for a month; and——"

"And what?" curiously asked Mrs. Wall, as the speaker hesitated.

"Well, I never had time to read it, and so I never got anything out of it, and so I stopped our missionary magazine. I had to cut off something," she continued, half apologetically.

"O, that is nothing. I stopped it last year along with my fashion journal. I treated both alike, along with *Harper's*," returned Mrs. Wall, with a conscientious air.

"So did I," joined in another voice. "I knew my sixty cents would not go very far."

"As I said," repeated Mrs. Niles, "I did not have time to read it, and it did seem wrong to pay out money for nothing—to throw into the wastebasket."

"Why did you not send it to some one who did have time?" suggested Mrs. Carr.

"That would have cost more money—extra postage," she answered, with thoughtless argument; "there would have been nothing saved in that."

"I still claim that I can't see so much being done in missions," Mrs. Bird insisted. "And we don't help the missionary cause by subscribing for the Magazine."

"Perhaps not—in such a way," Mrs. Carr gently hinted. "But——" she stopped abruptly. "Speaking of time, I was thinking of the little time Miss H—— must have in that Assiout boarding school. I wonder she has time to write about it after such a round of duties as she describes."

"Assiout—Assiout," reflectively observed Mrs. Wall. "I've forgotten where that is; in India?"

"No, in Egypt; our girls' school is there."

"I haven't seen it," rather faintly replied Mrs. Wall, with an inflection of unsatisfied curiosity in her tones.

"That Students' Volunteer Convention must have been very interesting; I hear that the Magazine was the only representative of our church literature there," Mrs. Carr continued, as she lowered the curtain, not noticing Mrs. Wall's intonation.

"Where was that?" asked Mrs. Niles, turning from a talk about the best way to root geraniums, which Mrs. Baily had begun.

"In Detroit," Mrs. Carr went on. "I was just thinking how out in the Cascade Mountains the words from such a meeting would be so cheering."

"I did not know we had a mission off there. Who is there?" questioned Mrs. Baily, abruptly, with a slight frown.

"The April number gives an interesting account of our work there at Sinemasho."

"I haven't seen it," answered Mrs. Baily, uneasily.

"My, my, if they don't have *la grippe* in Egypt!" suddenly interrupted Mrs. Niles, who had taken the Magazine from the table, and was perusing the pages. "Miss Kyle says so. It's worth sixty cents to know that. I never supposed it possible for the thing to travel there."

"That isn't church work," laughed Mrs. Wall.

"I don't care." She stubbornly tossed her head. "There isn't any use in our pretending that we only read about the converts and the churches in the field. I do like to know about how other people live, and feel, and act, and I may as well own it."

"Well, the missionary is the one to tell you. They get nearer to knowing than any one else, I must say," remarked Mrs. Wall, in reply. "I do like to read how they get along myself—when I read at all," she ended.

"I don't believe I saved so much after all," Mrs. Niles irrelevantly exclaimed, after a moment of silent turning of the leaves.

"What do you mean?" queried Mrs. Baily; and the others turned with interest.

"Why, on that lace waist, of course, and my bonnet and car fare, I told you about. It strikes me I had better have taken the Magazine."

"Confession is good for the soul," replied Mrs. Carr, with an amused look. "Tell us all about it."

"I could have done without the bonnet in the first place, or rather I need only have bought one at five dollars, as I at first intended; but I got it into my head that as the difference between a five-dollar one and a seven-dollar one was less to save than the difference between a seven-dollar one and a twelve-dollar one, my bargain was in favor of the seven-dollar one," with a little grimace at the recollection. "That is the way I saved five dollars and spent two dollars more than I intended. Then such a saving led me to think that I could buy some new lace to trim my waist. That cost seven dollars."

She paused, and a smile ran around the company.

"Let me make a clean breast of it, as they say," she hurried on. "The car fare saved gave the girls a trip to the Park. I do wonder how much I did save by all that and stopping the Magazine?" with a little nervous laugh, turning to Madge.

"Don't ask me," cried Madge, shaking her head at the appealing look; "'twould puzzle Euclid himself, I fear."

"What economical creatures!" exclaimed Mrs. Wall, with an air of disgust; "to think that I bought five dollars' worth of patterns for the summer,—more than all my journals together,—and to think that we expect to carry on church missionary work this way. I could not come to the society because I had so much sewing to do."

"How many of us take the Magazine?" inquired Mrs. Carr, tentatively.

"Not one but yourself," promptly answered Madge. "I know; we did not have time for anything but our own dear selves, and all with one accord have been making excuses."

"But you do know times are hard, and that charity begins at home," Mrs. Baily weakly offered once more as apology.

"Well, here we are," laughed Mrs. Niles, leaning back in her chair. "We don't know how things are going on in Egypt or the Cascade Mountains. We don't even know where Assiout is; so we have lost interest in mission work, and losing interest we have just dropped society work flat. No subscriptions, no dues, no money in the treasury, and I should not

wonder if many more such do-less societies get started there will be no Magazine. If I only knew how much I thought I was saving when I was spending, I'd send that much to help," she ended with a remorseful sigh.

"I'll figure it out," whispered Madge, brightly. "You'll be safe to make it \$10."

"Now, ladies," said Mrs. Carr, "we've been very informal. We've all talked, and now it is time to come to the business that brought us together. We came to decide whether we would disband or not. All those in favor of disbanding, please rise."

There was a determined settling back in the chairs, and a look of virtuous indignation swept over the company, while a clear "No" ran around the room.

"All those in favor of continuing the society please rise," said Mrs. Carr.

There was a flutter, and every lady resolutely stood up. They kept standing.

"We haven't any idea of it!" cried Mrs. Baily, ambiguously.

"I move that everybody take the Magazine," called out Mrs. Niles.

"Carried!" cried a chorus.

"And we are to go bodily to the Oak Hill Church and the other ones and show them how we feel, and stir them up again. I know they don't take it either," Miss Holly added.

"And then let's attend the society and stop saying we don't know as much is being done, just because we haven't exerted ourselves to find out," suggested Mrs. Willis.

"No; we must not imagine everything has stopped because we have," admitted Mrs. Baily.

"And we must not forget that in such a piece of machinery as missionary work we are a part of it, and if every part does not do its work the machine will have to stop in the end," said Mrs. Carr as she bade them good night at the door.—*The Women's Missionary Magazine.*

OUR BOOK TABLE.

Luther Halsey Gulick, Missionary in Hawaii, Micronesia, Japan, and China. By Frances Gulick Jewett. Published by Congregational Sunday School and Publishing Society. Pp. 314. Price, \$1.25.

Visiting Japan in the spring of 1882, the present writer had the great pleasure of meeting the mother of all the Gulicks, who was spending her serene old

age with her son Orramel, in Kobé. She said she sometimes thought God had forgotten her, or he would call her to the heavenly home, where she longed to go. But this was evidently a half-humorous remark, for she was happy in the midst of her children and grandchildren. The only trace I could see of impaired judgment was in her anxiety that I should visit the Sandwich Islands, where her heart still lingered among the scenes in which her active missionary life was spent. Over and over again she approached me on this subject, and over and over I told her that my steamer did not stop at the Islands, but sped straight to San Francisco. "But," she said, "it isn't much of a trip from San Francisco to Honolulu. *You ought to visit the Islands.*"

This biography of the oldest of the seven sons born to these early missionaries to the Sandwich Islands is written by the daughter of Dr. Luther H. Gulick. It is as absorbingly interesting as a romance, with the added pathos of reality. Dr. N. G. Clark says, in his introduction to this volume, "No one of my acquaintance is better fitted for the task, both through her knowledge of the incidents of his life and work, and because of her command of language and of a style well fitted for this object." One does not feel that Dr. Clark has been extravagant in his commendation of the literary ability shown in this biography. Mrs. Jewett was fortunate in having a hero for her subject, a life full of incident, and an embarrassment of riches in letters and journals, but she has shown herself mistress of the situation, and a wise sifter of abundant material. After reading this volume, compressed into so small a space, one has a distinct mental picture of Luther Gulick as a boy in his early years at the Islands, as a young man gaining an education in America, as a worker with his young wife on the lonely island of Ponape, as a brilliant lecturer on missions in the United States, and in all the multiplied and varied activities of his mature manhood. It is seldom that our missionary workers come in touch with so many lines of effort in various parts of the world and in each department show such rare ability as Dr. Gulick possessed. That was an unconsciously prophetic saying of his at the age of fifteen, which is used as the motto of the book: "I will claim the whole heathen world as my countrymen."

When I was in Japan, the remark of one of the little children in a missionary's family was laughingly quoted to me, as he exclaimed one day, in a despairing tone, "Why did God make so many Gulicks?" They have certainly justified to the world their *raison d'être*, and this eldest brother was to the six younger boys "a mental and moral inspiration." He wrote from America in his academic days: "It cannot be that seven boys were sent here just to take up room, and eat food, and wear out clothes. I don't believe it.

Let us be an earnest family in mind and heart, and do much for the world of thought and religion." And how abundantly the brothers have justified this aspiration! Dr. Luther Gulick initiated the work in Spain, which has since been carried on by his brothers, William and Thomas. He was closely identified with the establishment of a native Christian church in Hawaii, and for many years was proprietor and editor of a weekly newspaper which was printed in the native language, and was for the Hawaiians "both a missionary and a literary magazine, no less than a religious newspaper and a political bulletin." For years he was superintendent of the American Bible Society of China and Japan, and under his successful leadership this important work made rapid advance. As with so many of our brave and self-sacrificing missionaries, Dr. Gulick had to pay the penalty of overwork, and in 1889 he and his wife crossed the Pacific together for the last time. He came to America to die among his children, and in April, 1891, his earthly career closed at Springfield, Mass. There he lies at rest until the heavens be no more. Mrs. Jewett devotes the closing chapter to a tender memorial of her mother, who passed away in Japan in June, 1894. She had returned to be with her children there in the summer of 1891. A characteristic remark of hers, as an excuse for going, was, "I am not brave enough to be willing to stay in America and add one more to the multitude of idle Christians."

The closing sentence of this remarkable sketch of two inspired and inspiring lives is as follows: "Ten thousand miles of land and water divide forever all that is mortal of our father and our mother, but for all time to come their spirits are united in God." This book will rank high among missionary biographies in rapid movement and sustained interest, and, like Dr. Hamlin's "Life and Times," having begun to read it one is not likely to lay it down until the last page is reached.

G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

June.—Medical Work in Mission Fields. See LIFE AND LIGHT for May.

July.—Pioneers and Veteran Workers in Micronesia. Mr. and Mrs. Snow, Mr. and Mrs. Gulick, Mr. and Mrs. Logan.

August.—Missionary Societies in Foreign Lands.

September. Contrasts in Africa as shown by the lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers. Mrs. Clara Grey Schauffler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton.

TOPIC FOR JULY.

Pioneers and Veteran Workers in Micronesia.

We suggest that this topic be divided into three parts. 1. The beginning of the work, centering around Mr. and Mrs. Snow, see *Missionary Herald* for December, 1852, March and June, 1853, February, 1854 (first religious service), May, 1859 (first converts), December, 1876, June, 1880 (personal to Mr. Snow). 2. Progress of the work, centering around Mr. and Mrs. Gulick. The best material on this subdivision is the life of Luther Halsey Gulick, noticed on page 275. This intensely interesting book should find a place in every Sunday-school as well as town library. It is in the Woman's Board circulating library, and may be secured for two cents a day and the return postage. For this division see also leaflet "The Work of God in Micronesia" (price six cents), and *Missionary Herald* for January, May, July, and August, 1855, March and June, 1858 (incidents). 3. The later work, centering around Mr. and Mrs. Logan, see LIFE AND LIGHT for June, 1884, May, 1885, and January, 1886 (beginnings at Ruk), *Missionary Herald* for May and July, 1888 (personal to Mr. Logan), June, 1890 (Mrs. Logan's return after Mr. Logan's death), October, 1891 (arrival of the schooner Robert W. Logan at Ruk). No study of Micronesia is complete without a sketch of the Morning Star, whose visits form so marked a feature in life on the islands. See pamphlet "Story of the Morning Star," price ten cents.

All the references mentioned may be obtained from Miss A. R. Harts-horn, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

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151 00

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1,347 16

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253 85

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273 36

Total, 273 36

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136 85

New Haven Branch.—Miss Julia Twinning, Treas. Ansonia, H. M. B., 10, Aux., 42; Bethany, Aux., 12; Bethlehem, Aux., 26.50, W. H., 20; Branford, Aux., 18.50; Chester, S. S., 4; Clinton, Aux., const.

L. M's Mrs. V. Leander Stevens, Mrs. Dwight Holbrook, 45; Cromwell, Aux., 55; Derby, Second Ch., Aux., 10; Falls Village, Aux., 10; Guilford, Third Ch., Aux., 14.50; Haddam, Aux., 13.50; Harwinton, Aux., 1; Ivoryton, C. E., 20.37; Killingworth, Aux., 6.10; Meriden, Missionary Cadets, 50; Middletown, First Ch., Aux. (of wh. 25, from Miss F. A. Russell, const. L. M. Miss Katherine L. Newton), 38, M. H., 10; Mt. Carmel, Aux., 60, S. S., 3, S. C. E., 3.13; Naugatuck, Aux., 50; New Canaan, Aux., 41; New Haven, Centre Ch., Lebanon S. S., 30, Grand Ave. Y. L. M. C., 60, United Ch., Aux., 89; New Milford, Aux., 107; Norfolk, Aux., 46.36; Plymouth, R. B. C., 5; Portland, W. & W., 8; Sharon, C. E., 2.51; Sound Beach, Aux., 2; Southbury, Aux., 14; Southport, S. S., 20; Stamford, Aux., 25; Stratford, Whatsoever Circle, 30; Torrington, Aux., 3; Trumbull, Aux. (of wh. 25 const. L. M. Mrs. Horace L. Fairchild), 40; Warren, Aux., 19; Westchester, Aux., 8.60; West Haven, Y. L. M. C., 20; Westport, Aux., 10; Whitneyville, Aux., 42.12, Y. L. M. C., 9, C. E., 8; Winsted, Jun. C. E., 8.75, A Friend, 5, A Friend, 20, Miss Chamberlain, 2, Mrs. May Hart Perkins, 10, Rev. Burditt Hart, 5,	1,212 94
North Haven.—Mrs. Sarah M. Reynolds,	2 00
Total,	1,351 79

LEGACY.

Chaplin.—Legacy of Mrs. Mary H. Dorrance,	200 00
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NEW YORK.

New York City.—Mrs. G. S. Hickok,	5 00
New York State Branch.—Miss C. A. Holmes, Treas. Seneca Falls, Cong. Ch., Aux., 10; Brooklyn, Pilgrim Chapel, S. C. E., 10, Tompkins Ave., Aux., 100; Binghamton, First Ch., Aux., 28.16, J. C. E., 5; New York, Broadway Tabernacle Soc. for Woman's Work, 400; Tremont, Christ's Ch., Woman's Association, 7; Poughkeepsie, Aux., 25, Riverhead, Aux., 50, S. S., 8.85; Syracuse, Plymouth Ch., S. S., 15, Mrs. G. C. Gere, 20; Woodhaven, Aux., 13.93. Cash for Messenger, 60 cts. Less Expenses, 5.84,	687 70
North Parma.—Almira Bond,	1 00
Total,	693 70

NEW JERSEY.

Haddonfield.—Legacy of Mrs. M. P. Morhous,	100 00
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PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. N. J., Upper Montclair, Christian Union Cong. Ch., Jun. S. C. E., 20; East Orange, Trinity Ch., Pilgrim Band, 5,	25 00
Total,	25 00

NORTH CAROLINA.

High Point.—Sister's Union, 1, A. E. F., 5,	6 00
Total,	6 00

FLORIDA.

South Jacksonville.—Phillips Ch., Aux.,	5 00
Total,	5 00

KENTUCKY.

Berea.—A Friend,	5 00
Total,	5 00

MICHIGAN.

Helding.—Cong. Ch., S. C. E.,	1 60
Total,	1 60

WISCONSIN.

Oak Centre.—Mrs. S. B. Howard,	5 00
Total,	5 00

CANADA.

Winnipeg, Manitoba.—S. C. E.,	8 00
Total,	8 00

NOVA SCOTIA.

Sherbrooke.—Tena Fraser,	25 00
Total,	25 00

FOREIGN LANDS.

China.—Pao-ting-fu.—Girls in Boarding School, 7.65, Miss Annie A. Gould, 50,	57 65
Turkey.—Harpoot.—Woman's Missionary Society,	13 46
Total,	71 11

General Funds,	5,733 80
Variety Account,	62 24
Legacies,	2,500 00
Total,	\$8,296 04

MISS HARRIET W. MAY,

Ass't Treas.



OUR BROUSA DAY SCHOOL.

THE day school has steadily increased in numbers, so that on the last day of the term there were forty-four people in their places. The whole number registered in these two years has reached fifty-two (all Armenians, thirty-two Protestants and twenty Gregorians), which leaves eight to be accounted for; of these, five have left, two were temporarily absent, and the other one is the widow who comes every morning for her lesson, but, naturally, she did not wish to sit with the children. The attendance during the past term has been exceptionally good. Most of the newcomers are young, but we find them the ones most likely to continue.

Until the earthquake, we teachers felt unusually well, but after that the weather was very oppressive, especially so on the 20th, the day appointed for our public examinations and closing exercises.

I wish you could have been with us that day. I think we could have found a seat for you even if our room did look so full with nearly two hundred and fifty guests, besides pupils and teachers. It was a pretty sight just to see the girls, with their bright, happy faces; but we had made the place look otherwise attractive by decorating with the large American flag (the gift of the California ladies years ago to the boarding school, which we borrowed for the occasion), and a number of Turkish flags, potted plants in bloom, which we took from home, and the fancywork and sewing, in which the girls are so interested a part of two afternoons in the week. This department is considered essential in a girls' school here in the East, and I consider myself greatly favored in having my first assistant so capable of taking charge of this work. I wish there was some practical way of your young ladies helping in this line.

CALL FOR PATCHWORK.

Once, in a box from California, came a quantity of prepared patchwork, which proved of great value in teaching the little fingers to sew neatly. There is a fashion here which helps us to use such pieces to great advantage. In place of a hand bag the women carry bundles done up in a square yard of calico or silk, or velvet even, the elegance of the article often being an index of rank. The little ones had each made one of patchwork, and there was one made of nice pieces of silk and velvet put together in crazy pattern, and one was of dark-colored cashmere with silk embroidery, and three others worked in outline stitch with Scotch floss. But I am digressing in quite an unpardonable manner. Excuse me.

The exercises, which I am sure would have interested you so much, began at noon, and a hasty glance at the programme will show you that we had a busy afternoon.

FIRST PUBLIC EXHIBITION.

As this was our first public exhibition, perhaps you will enjoy a rather detailed account, and yet I will try to be brief. After an Armenian hymn, "Hark, the voice of Jesus saying," and prayer by the pastor, we proceeded to lessons in the two languages, Armenian and English. We had to select from our list of studies, as there was not time for all, Bible, grammar, arithmetic, English, and as we had one graduate, her lessons came last; physics, geometry, President Seelye's work on Duty, these three in English, and then Armenian rhetoric. We had singing, organ and piano music, dialogues and recitations, interspersed with the lessons; and after lessons were done, and it is needless to say which the majority enjoyed listening to most, we had two motion songs, a clock song with six girls swinging pendulums to mark time, a rainbow song and recitation, seven little ones wearing tarlatan sashes of the prismatic colors, a Turkish song for the Sultan, sung standing, each girl waving a tiny flag during the chorus. The hymn, "God make my life a little light," was made attractive by having three of the youngest children stand, one holding a tiny lighted candle, one a flower, and one a staff. The one holding the staff was a boy, whom, though he is a regular scholar in the school, I do not count because he is a boy. He is the son of the pastor, and as the family lives in the school building, I let the little fellow come in with his sisters. Our dialogues all taught some good lesson and were greatly appreciated.

But I must omit many things, and pass on to what everybody was waiting to see—the presentation of the diploma to Beatrice, the pastor's eldest

daughter, who had acquitted herself so well in her lessons. She read her Armenian essay on "Clouds" in a clear, distinct voice, and then recited in English a farewell to companions and teachers, after which Mr. Baldwin, with a few earnest words, presented her diploma, the first from this school. Two of the little ones carried her a bouquet and a gift from her teacher, and several of the older girls joined her in the parting song, standing in a semi-circle round me at the organ. The audience was quiet and seemed favorably impressed, judging from their faces, and also from remarks afterwards. With the announcement of the six weeks' vacation, the Chautauqua drill (translated into Armenian), and a good-bye song, our school year closed. Parents and friends congratulated and thanked us; and we must thank you, dear sisters of the Pacific Coast, that you were willing and ready to open this door of usefulness for us, and thank our Heavenly Father too, who has granted us health and strength for this new work. It is impossible to put on paper the many signs of encouragement which cheer us as we press on toward another year, and I trust there will be no diminution in your interest or in your prayers. What we have done has not been done in our own strength, and if good has been accomplished, to God be all the glory.

MRS. T. J. BALDWIN.

MRS. LIZZIE B. HAGER.

THE steamer yesterday brought the sad word of the death of Mrs. Lizzie B. Hager, wife of Rev. C. R. Hager, M.D., missionary of the American Board in Canton, China. Many friends among our readers will deeply sorrow with Mr. Hager in this crushing bereavement. She left San Francisco as a bride with her husband, for their field of labor, in August last. We remember her hopeful words at the farewell meeting in this city. Her brief service in Canton was full of promise. She lived to love all with whom she came in contact in her work. Brother Hager writes: "It is a sad and heavy stroke to me, for she was my joy, my life, my comfort and my all; but God knows best. All that any husband can say of a wife, I can say of her." Every care was given to Mrs. Hager by four attending physicians. The immediate cause of her death was uræmia. A newborn infant was interred with her. She sleeps by the side of Mrs. Dr. E. P. Thwing of Brooklyn.

Many of us here in San Francisco can never forget the very delightful reception given to the band of missionaries, among whom were Mr. and Mrs. Hager, in the First Congregational Church, by this city, last August.

There were seven of them, Mr. and Mrs. Ewing, Miss Cheney, and Mr. and Mrs. Wilder, the last mother and son. It was felt by all that they were going to untried fields, "not knowing the things that would befall them there," but we have rarely witnessed such hope and enthusiasm and perfect self-surrender as beamed from the faces of these devoted disciples of Jesus,—she, whose loss is mourned in this accompanying brief sketch among the most hopeful of them all. We may not ask why, when these sad events occur from time to time; it is enough that God reigns, and that "all things work together for good to them that love God."

AN EVENING IN TURKEY.

AN audience of over two hundred, composed of the friends of the Young Ladies' Branch, gathered in the Third Church on the evening of Tuesday, March 19th, to hear Mrs. Helen D. Thom tell of the missionary life in Turkey. The meeting was opened in the auditorium, where lantern and screen had been arranged. Mr. Pullan conducted appropriate devotional exercises, and after a few remarks on the work of the American Board in Turkey had been made, Mrs. Thom gave a deeply interesting talk on her home in Mardin, which was illustrated by excellent slides.

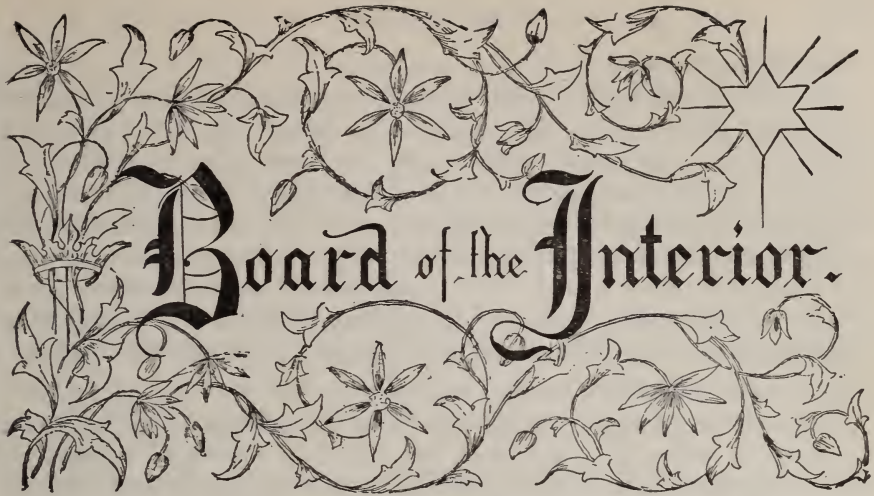
This part of the programme concluded, an adjournment was taken to the parlors, where a series of very pretty tableaux, representing family life, had been arranged. The call to prayer and the devotions of the faithful were given, a meal was served and eaten, and a sweet, plaintive Arabic melody sung by a sister of Mrs. Thom, while several other scenes gave a pleasant glimpse of that far-away land.

An unexpected treat was a short talk from Captain Walkup of the Hiram Bingham, who gave us news and greeting from the island world. The evening closed with a social hour over the coffee cups, during which Miss Dewey again sang, this time in English, and as sweetly as before.

The thanks of the Branch and its guests are due to the pastor and young people of the church, who made such hospitable hosts, and took pains to render the evening agreeable in every respect.

W. F. W.

SEVERAL of the leading Christians in Japan are alive to Japan's missionary duty to Korea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost \$10,000 a year.—*Ex.*



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
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ADDED privilege is an added responsibility which means opportunity—an open door.

You can push more dollars out of the pockets by crowding love into the hearts than you can draw out by grasping the pocket alone—they will be better dollars, for they will be loaded down with love and prayer.

FACTS are missionary figures God furnishes for missionary fuel.

SOME OF THE REASONS FOR THANKING GOD AND
TAKING COURAGE.

“REV. HENRY LOOMIS, the agent of the American Bible Society in Japan, has secured permission to distribute Bibles in all the garrisons in the empire, and has already circulated thousands of copies.”

“SEVERAL most earnest Christian pastors have gone as chaplains to the Japanese armies in China, and have been furnished with free transportation by the government.”

“COUNT INONYE is now at the head of affairs in Korea, and has chosen two earnest Christians as his chief advisers in that work.”

Mr. Gladstone says:—

THE religion of Christ is for mankind the greatest of phenomena, the greatest of all facts. . . . It commands the largest number of professing adherents. . . . It is the religion in the command of whose professors is lodged a proportion of power far exceeding its superiority of numbers, and this power is both moral and material. . . . The art, the literature, the systematized industry, invention and commerce—in one word, the power of the world, are almost wholly Christian. In Christendom alone there seems to lie an inexhaustible energy of world-wide expansion. The nations of Christendom are everywhere arbiters of the fate of nonchristian nations.

The *Review of Reviews* says of this sentence:—

The sudden appearance of Japan as one of the arbiters of the fate of the nonchristian nation of China, does not affect the substantial accuracy of Mr. Gladstone's assertion, for Japan is clad in the panoply of Christian civilization. The men who trained her marshals, who educated her admirals, who built her torpedo boats, and equipped her army and her navy were, with few exceptions, nominally Christian.

“A FAVORABLE sign in India is the fact that Christianity has so largely pervaded and modified the old religions, and that Christian education is reaching so many people.”

From the many interesting letters from China we take the following extracts. Miss Haven writes:—

It is remarkable, even to us old settlers, the wonderful apathy of the Chinese people. Everything goes on, and there is really less excitement about the war apparent in the streets and in the intercourse of the people than there is about it at home, to judge from the home papers. Notices are posted in the tea shops that it is forbidden to talk on affairs pertaining to the nation. Think of posting such a notice in Richmond when most of the outposts had been taken!

The emperor is a mythical personage, and when the country is in danger it is not to be spoken of. Did I write to you of my surprise at seeing a tall, little chimney puffing away steam on my late journey to Tung-cho on the ice? The boatman said it was a steam flour mill, only just set up. And now some foolish charge is trumped up, and the poor little thing is throttled in its very beginning by an imperial edict. I had been so rejoiced over it, thinking it would make flour better and cheaper. But China needs a little more punishing before she knows what is good for her.

The time seems to vanish in the perspective when we can commence school again. We had just got the school somewhat classified after years of working

in that direction, and now it is scattered to the four winds. One of these winds may be represented by the school at Tientsin, one by that at Pao-ting-fu, one by a school held a part of the time at Tung-cho, and the other the miscellaneous scattering to country homes with no privileges of school. Of those sets of scholars who can go on with study, the rate and the course is different in each school. The longer the different parts of the train keep on running off from the track, the harder it will be to get them running smoothly again.

Of this same school Miss Chapin writes:—

Perhaps you may wonder that we should not be going on with our school. If our pupils had belonged in Peking we might have done so. But as nearly all our girls come from some distance, we did not think it wise or safe for companies of girls to be traveling on roads where they are almost sure to meet bands of soldiers.

Our presence in our accustomed places has been a great comfort and reassurance to our church members, as it has been to the Chinese government. . . . The workers in the field and the workers at home are so bound together by the work in which they are engaged, that they must necessarily have the feeling that they are really one family in Him whose work they are doing.

A bright paper in the *Advance* on "The Down Dog," written by Miss Luella Miner, one of our W. B. M. I. missionaries in Tung-cho, says some good words for China. We quote a part of it:—

WITH the exception of the last few engagements the Chinese soldiers have been outnumbered by the Japanese; yet, in spite of the cowardice and inefficiency of their commanders, they have more than once resisted an attack for several hours, and even turned back their assailants. Is this the "walk over," the triumphant march to Peking, of which we read so much in Western papers? Why has Japan called out her reserves to form a third army? Why has the time for the triumphant entry of the capital been changed from the first of September to the thirtieth, then to a date in October, then to the last of November, later to the Chinese New Year, and now to some indefinite time in the spring? If America will stop her wild hurrahing for Japan long enough to think about it, the idea may suggest itself that prinky, mediæval, despised China has been making a resistance which amounts to something.

The poor discipline of China's soldiers is another topic upon which the Westerner makes some comments, while he is lifting the foot of contempt against her. There is no use denying that they are poorly drilled, that there is no proper commissariat, that many of their weapons are most primitive. It is easy, too, to record instances of rapine and lawlessness among the myriads of her soldiers. The more common story of patient obedience and

endurance is not exciting, and does not find its way to the American paper. True, there are hundreds of deserters ; but there are, also, thousands of soldiers to-day walking the path of duty with frozen or bleeding feet, taking the long journey of months from the balmy regions of Central China to the frozen camps of the North, sometimes with only one thickness of cotton to protect their limbs from the icy blasts of midwinter, enduring every day sufferings which made a hero of every follower of Washington at Valley Forge. I have seen them by hundreds going through the streets of Tung-cho, some barefooted, some shod only with the grass sandals of Central China, shivering, limping, patient, and have wondered whether China would be so easily conquered after all. Perhaps some one may say that a country which allows its soldiers to suffer such hardships deserves to be conquered. But America had her Valley Forge ; and, moreover, it should be added that all soldiers after reaching Tientsin, Tung-cho, or other headquarters in the north, are provided with warm wadded or fur garments.

As to the alleged total lack of discipline : The soldiers who have been quartered in or about Tung-cho since last September, or who have marched through here, have numbered tens of thousands. We seldom go on the streets without meeting a few, and it is nothing rare to meet a company of hundreds. We have gone about our work as usual, a lady sometimes walking on the street alone, and we have yet to record the first instance of rudeness.

It is iterated and reiterated that China is in a state of demoralization and anarchy. Why is it, then, that when an edict goes forth from Peking it is still obeyed in the remotest corner of the empire ? The government makes the statement that no foreigners but the Japanese have anything to do with the war, and that foreign residents must be protected ; and since that day not a drop of foreign blood has been shed throughout the eighteen provinces. The few manifestations of anti-foreign feeling have been promptly repressed and punished. Again and again the report has been published that the emperor had fled or was about to flee. On the contrary, he has not left the capital, and could the eyes of the world be fixed upon him as upon the Emperor of Japan at his extemporized capital, perhaps it would see no less of diligence and care for his country. If the Japanese should approach Peking and all resistance seem hopeless, the emperor might flee or court suicide. Where is the ruler outside the pale of Christianity who would not do the same ?

As far as the central government has control, missionaries are free to go to every city and hamlet in the empire. In some places where corrupt officials have great power, there are occasional outbreaks against Christians, but it is no more fair to point to such instances as samples of China's policy toward

Christian missions, than to use a California mob to illustrate the attitude of the American government toward Chinese laborers. In spite of war excitement we are having a winter of unusual success in our work, and officials have taken special pains to protect missionaries. And yet a Japanese writer produces a mess of bombast in which, among the desired objects of the present war, is mentioned, "China giving the servants of the gospel free access to the millions of her unconverted souls."

China has treated her few Japanese prisoners cruelly. Japan would have done the same less than thirty years ago. How far removed she is to-day from such barbarism the atrocities of Port Arthur show. There the veneration of her new civilization dropped off. China is slowly, very slowly, getting something of modern civilization, but she isn't putting it all on the outside for the world to admire. It must still for many decades work gradually from the center to the surface, and only those who have faith in China will have the patience to wait for its manifestations.

This may all be very partial. But it is what that much-kicked dog might say if his language were better understood by the civilized world.

REPORT FROM A TALK BY REV. ARTHUR SMITH.

THERE is nothing discouraging in the work in North China. But there is ignorance, indifference and skepticism on the subject of missions in all the churches here at home. All the societies seem to be running races with each other, to see which can contract the largest debt in the shortest time, and we all win in the race.

There are too many organizations and there is too little time for prayer. It is wonderful how our missionaries are kept in China. With tens of thousands of soldiers passing within two miles of them our families in Pang-Chuang are kept in peace and safety. Seventy-three have joined our church there the past year, and the standard of Christian character is rising.

TURKEY.

Miss Bates writes from Hadjin, February 1st:—

As to our own little corner of the empire, and the world, we go on never knowing, it is true, what a day may bring forth, but at the same time quietly performing our ordinary duties from day to day.

Our household is a busy one, as it always is. In the Home there are forty girls, and six native girl teachers besides the three Americans of us, Mrs. Coffing, Miss Bates, and Miss Swenson, the new associate, and sixty-

one girls more come and go every day. We are much crowded for room, and so many of the girls are small that the burdens seem pretty heavy sometimes. The Hadjin people frequently remark that God has been merciful to them this year, and has refrained from sending us snow, remembering the hungry and the homeless here.

Our life somehow seems narrower than usual this winter. Still, I quite resented it the other day when somebody said to me, that our life must be very monotonous. There is routine, but little monotony, so long as one deals with human nature, or at least so I find it—and as to narrowness, there is an infinity above us, even in Hadjin.

Mrs. Coffing adds to this information about their duties by telling us that besides this Home:—

We have three schools in the city for little girls and boys, and we have charge of four meetings each week in the city for women. For these we take some part of Scripture, read and explain, and, as far as possible, enforce the lesson contained in it.

I have the opening exercises in the school each morning, and evening prayers in the house, and the preparing of work for the senior class on Friday,—no small task, this last; for a full hundred have to be thought of, and work made ready for them, each week. Some good friends basted and sent me a quantity of patchwork this fall, or I should be at my wits' end for them this year. We urge them to bring their own clothes to make them, but they are so poor they cannot get anything until their one garment is just gone, and then the new one must be made in a half day. The mother does that kind of sewing. I have this hour a girl in my room I am trying to teach to iron. Next week I must commence teaching them to darn their stockings. They do their washing on Saturday, and I give them till Thursday morning to mend.

Speaking of Miss Bates, Mrs. Coffing says:—

She is just the best associate that ever a missionary had, and there is not a day that I do not thank my Heavenly Father for her.

A glimpse at one of the women's meetings spoken of in Mrs. Coffing's letter. Extract from a home letter:—

Monday is the day of my meeting with the women. There is hardly any part of my work I would rather have you see, as a curiosity, than that women's meeting. With a very few exceptions, those who come are altogether untouched by Protestantism. (We never use the word Christianity with this meaning, as here it is a term used to mean any who are not Mohammedans.)

They, being Armenian women, know very little Turkish, and absolutely nothing about keeping themselves or their children still during service; so sometimes our meetings are far from orderly. What would you think of a speaker, in the midst of a religious talk, going across the room to shake two very disorderly girls? And yet that is just what your sister did two weeks ago. I think it had a salutary effect, too, for the last two weeks the order has been rather better. I sometimes have to wait a little for my audience to get together, and at such times my dress, my jacket and mittens, and especially my hat, are objects of great attention. As a rule I don't mind their handling my things, but I always draw the line if any one attempts to put on my hat.

They think my opening a window for fresh air such a queer performance. I presume for some of them the hour of this Wednesday meeting is the only time in the week when they get thoroughly warmed,—the wood they burn isn't theirs, a stove is a novelty, and they make the most of their opportunity, grudgingly giving place to a single breath of fresh air.

We have so many beggars these days. To-day, just at noon, a couple of women came in. They stood around in the dining room and watched us eat, greatly interested, as people always are, in our table manners; and when at the close of the meal I rose from the table, I left one of them literally on her knees and in tears at Mrs. Coffing's feet, begging for help. We sometimes give such beggars a loaf of bread,—almost never anything else.

EULA G. BATES.

INDIA.

Part of letter from Miss Moulton, dated December 28, 1894, Bowker Hall, Byculla, Bombay :—

WE reached here on Sunday evening, the 9th. Never was any place a more welcome sight than was Bombay after our six weeks' journey. Never did any house look more inviting than Bowker Hall, after the cramped quarters of traveling life. From the time of arriving I have been very thankful that my work was to be here. Everything is very strange and peculiar. I am beginning to get used to it a little, but feel utterly unable to give impressions. It seems as though everything I ever heard of India was true; and that very thought gives me some idea of the largeness of India and the multitudes of people.

I am to begin studying the language next Wednesday. Have waited to get settled, and till the extra things of Christmas were over before I commenced. Am to have a B.A. of the Bombay University for my teacher, and hope that I shall have a good beginning in the language.

Since I came I have visited Miss Abbott's schools with her, besides seeing all the other work I could. Have been more than pleased with the work done. Miss Chittenden's description* of the changed look in the faces of the children is a very true one of India children, as well as of Chinese ones. The contrast between their faces and appearance and those of the children out of the schools is one of the best arguments for the work, as well as one of the best encouragements.

I hope that you have had a very happy Christmas, and send with this my heartfelt wishes for a happy New Year. Remember me kindly to the other ladies at the Rooms.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

June.—What English Women are Doing.

July.—Bright Bits of History in China.

August.—Current Events.

September.—Thank Offering.

October.—The Kindergarten in Foreign Lands.

November.—The Church of God in Madagascar.

December.—Review of 1895.

WHAT THE WOMEN OF GREAT BRITAIN ARE DOING.

The Principal Societies.— See *Missionary Review*, February, 1890, page 157. An article in the *Mission Studies* for this month may be obtained at 59 Dearborn St., Chicago.

Their Methods of Work at Home.— See Annual Reports of these societies if they can be obtained. The *Missionary Review* also gives many items of interest about their work both at home and abroad.

Their Periodicals.— See June *Mission Studies*.

*In the November LIFE AND LIGHT.

Along what lines are they working in the Foreign Fields? Note Zenana work; Medical work; Schools; Orphanages.

Their Work in Egypt.—Miss Whateley's School.

Work in Africa at different points.

What they are doing in India.

At what points is their chief work in China?

Their Work in Madagascar.

What are they doing in the rest of the island world?

Formosa and Singapore.

Turkish Empire.—Schools for Jews; work for widows of Maronites and Greeks.

Their Work of Exploration.—Mrs. Isabella Bird Bishop's testimony; Miss Taylor's travels in Thibet.

The American Board Almanac quotes the following:—

A MAN who does not give definitely, and who does not set down in his account book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in practical life. If you will put down just what you give to charitable purposes, you will be surprised at the end of the year to see how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals.

We may add, that if one who has not been in the habit of so doing, will lay aside one tenth of his income for charitable purposes, and will give away that sum, he will be surprised to find how much more he has to give, and how much easier it is to respond to benevolent appeals. Try it for one month at least.

LET KNOWLEDGE INCREASE.

BY FRANCES B. WELLS.

IN this age of woman's influence, woman's clubs, woman's knowledge, how about our missionary meetings? Are we reaping the benefit of woman's increased intelligence, energy, knowledge? Is the tone of our meetings broader and stronger because founded upon farther outreach, deeper insight into the condition of peoples? Are our prayers more earnest than ever before, because we know as never before the need for our prayers? Is the practical work more wisely conducted because the wisdom is founded upon knowledge?

Where shall we gain this knowledge unless from a thoughtful, digested, and constant perusal of our missionary magazines, now giving us in a masterly way the present condition of these Oriental peoples, the real life of the missionary, the tremendous difficulties in the work, the grand possibilities just ahead? How shall we gain this knowledge without a perusal of the books now so rapidly published with the graphic pen which illumines the thought and views founded upon years of study, experience, knowledge, among the people themselves?

Where shall we get hold of this knowledge? We may take the magazines, and have the monthly treasures brought to our doors, but how about the books? Our public libraries are much more bent upon gathering books concerning ancient Thebes, Egyptian civilization, the romance of the Moors, and old, old Algiers, than in giving us an insight into the psychical condition of the inhabitants of Central and Southern Africa; unknown, unsought before, but now resting with heavy weight—one great “care of the churches.”

We must study what commerce and railroads are doing for civilization, but we must also know what can be done for the intellectual, the spiritual. And we must work in God's own way, remembering he protests against zeal without knowledge. Who can study Arthur Smith's “Characteristics of the Chinese” without feeling like throwing to the winds our fascinating books of travel with the superficial views, and sitting down to revel in the truth, sparkling in his inimitable language, and burning with his philosophical deductions. Who but yearned over the pathos of that intellectual turbidity and patient endurance, even as we laughed at the “flexible inflexibility” and thousand and one oddities? Who but began to know the many-sided Chinese as never before, and longed to share in the development of those hidden powers suggested?

Have not missionary books become imperative, now that living, graphic, powerful books have been written, and that earnest, thinking, scholarly minds are alive to this great subject—the Orientals and their spiritual needs? Few can gather private missionary libraries, but cannot the missionary boards have libraries large enough to circulate freely by bearer and by mail? Cannot societies in cities join together and have little circulating missionary libraries? Our books of the W. B. M. I. library are wending their way, one by one, into the programmes of seniors, juniors, and juveniles in the city and in the surrounding villages, enriching and blessing. Some societies have small libraries of their own. We know of at least one church where both the Christian Endeavor Society and the Mission Band have beginnings of such libraries. The wee folks gave an entertainment, and now have some of those fascinating biographies of missionaries rewritten for young people, circulating among the boys and girls.

We would multiply books, borrowers, and libraries. Then shall knowledge spread and interest deepen. This is a literary age, and an age of competition. Let us meet the situation fearlessly, and vie with other societies in our interesting papers, and our meetings will increase in numbers; our help in this work will have less and less of spasmodic, emotional giving; more and more of the intelligent, thoughtful, prayerful offerings for which the King must yearn.

For the Young People.

THIS is the season for weddings in Turkey. Yes, Oriental Christians have a wedding season of the year. You rarely, if ever, hear of a wedding at any other time than during that season. It lasts a little more than two months, beginning the latter part of December and continuing up to the forty days' fast. As the "fast" approaches, the weddings increase in number. Miss Gleason and I attended one some days ago. About an hour before the ceremony the guests began to arrive "by sixes and dozens, the aunts and the cousins," but instead of "buzzing like bees in a hive" they all sit on high upholstered lounges and chairs in stately rows around the room. The ladies occupy one half of the room, and the gentlemen the other half. By way of amusement and variety the men make cigarettes and smoke them, and repeat again and again the threadbare phrases about your health and the longed-for happy life of the bridegroom. At stated intervals some heroic matron, more brave than all the others, summons up courage enough to say (it requires courage, for I've tried it), "The bride is pretty," and turning to the mother says, "May she be blessed." The mother, often bathed in tears, replies, "May the corn come to your son or daughter." The murmured thanks make a ripple, and again all is quiet. Now, during one of these intervals of silence, let me tell you how everybody is dressed. The stately bride (she is, in this case, tall and dark, with black eyes and long heavy lashes shading their liquid depths) sits, like a marble statue, dressed in elegant white silk, with a train a yard and a half long spread behind the chair. There is a crown of orange blossoms on her head. The bride, dress, and orange blossoms are all enveloped in a sunlit, filmy cloud of tulle, the bridal veil. She must not speak, so, for the hour or more that she has to sit, it is painful to see her; she scarcely winks her eyes. I think she must have practiced for months to attain such perfection of outward composure. The young brides all have to bow to the chain of custom and sit thus quiet. Some of them are so pretty that one does not mind, but this girl is full of mirth and vivacity when left to the bent of her own inclination. The six bridesmaids, three of them very pretty and all of them interesting enough looking, sit in a long row behind her. Two of them are dressed in cream, two in lavender, and two in very light green silks, stylishly made. Each of the young ladies, as well as the bride, carries a lovely bouquet of hothouse roses, and a large table in the center of the room is loaded with fine flowers of every description and perfume. One of the doors, in lieu of a portiere, is hung with a revolving artificial flower piece that screens the doorway perfectly. After an hour or more of unsociable waiting, spent in a vain attempt to admire the flowers and the bride without ceasing, there is a rustle of silken robes outside the door. All eyes turn in the direction of the sound, and behold four priests in sweeping velvet and silken robes, with candle bearers in front and trainbearers behind, and, bringing up the rear, a cross-bearer. The cross in this case is not a heavy one; it is made of black

ebony and tipped with gold, having the handle wrapped in tulle. Now the cross-bearer also carries two strings of yellow tape, and I wonder what they can be for. The table of flowers is moved, and the priests occupy the center of the room. A moment later the bridegroom enters and stands before them; then the bride is led up. Behind the couple the cross-bearer, who has turned out to be best man, takes his place. The priests begin a low weird chant in a minor key. For fifteen minutes no one moves an eyelash. The chanting ceases, and the censer is swung all about the room, while the best man turns the bride and bridegroom face to face, bows their heads together and producing the yellow tape he ties their heads together. Thus they stand with heads bowed. The cross is presented to the lips of each and kissed, then it is held above the bowed heads; next the Bible is presented to the lips of each and kissed, and then two candles, each three feet in length and two inches in diameter, are lighted. The candles are trimmed with orange blossoms. And now the ceremony begins. The priest reads in monotone from a book for a half hour. I do not understand a word. My sympathy is entirely with the poor couple whose heads are bowed, and with the man who holds the cross above their heads. The positions are painful, the bride turns pale, some one hastens to the rescue with a glass of some stimulants. We learn that it is not uncommon for the bride to faint, so they have the cordial ready. The cross is taken away and the priest chants while the bride elect and the bridegroom assume an erect posture, for a ten minutes' rest. Again the heads are bowed and retied, and the cross raised above them. The priest reads for half an hour longer and then the ceremony is finished by kissing the Bible and the cross. The bride is led to a seat, and the priests are served with refreshments and allowed to depart, except one who is the family priest. He remains and shares in the festivities.

For refreshments candies are passed, and, later, brandy. But few children are present, relatives or members of the family, but all guests, old and young, drink of the brandy and eat of the sugar. Conversation soon becomes more lively, but your missionaries have duties which call them home, so they withdraw, leaving the family and guests to enjoy further festivities to their hearts' content. You, of course, understand that this is not a Protestant Christian wedding.

For the Coral Workers.

CHICAGO, April 25, 1895.

DEAR CHILDREN: It has been whispered in my ear that you would like to hear how some children are taking care of a kindergarten away off in Turkey. It is the one in Hadjin that was started four or five years ago by Mrs. Coffing and Miss Bates with money sent by a kind friend in America.

There are fifty-five little children in the school, and happy little folks they are. There is nothing interests the people like the motion songs and their games. "Sometimes in passing through Hadjin," Miss Bates writes, "we see some little street ragamuffin hopping like a toad, or going through the motions of the shoemaker in making shoes, or of the farmer sowing and reaping his grain, at the same time singing snatches of the appropriate song at the top of his voice. Do you ask, 'Is this little ragamuffin a kindergarten boy?' No; but he has some little relative or neighbor in the kindergarten, and these children are all little teachers in the neighborhood in which they live, and in this way not only the games, but the sweet children's hymns, reach many who are not in school."

Can you believe, dear children, that fifty dollars pays the teacher of all these children for a whole year? A few dollars of this salary have come from older people, but the most of it is given by the children of a certain primary class in Chicago. They have little wooden barrels, and when one holds a dollar, its happy owner brings it to her teacher, and the kindergarten is his or her school for a whole week, to love it and pray for it especially. The little Turkish children, hearing that kind friends in America were supporting their school, sent some of their work with loving greeting, or "many salaams," as they say. These pieces of weaving—such as are made by our kindergarten children at home—were passed among the children who had sent the money; and as the American hands held the colored bits of paper woven by the little Turkish hands, you can believe the world seemed a small one. Not long ago, a picture of the kindergarten teacher came to us, and many little eyes brightened as they looked upon that face—for every Sabbath we pray for our kindergarten and its teacher so far away.

When we think how easily a dollar can slip away in toys, gum, candy, ice cream, soda, and the like, isn't it a blessed use of a dollar to keep such a school for a whole week?

J. E. M.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 10 TO APRIL 10, 1895.

ILLINOIS.

FRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Abingdon, 13.72; Alton, Ch. of Redeemer, 10; Anna, 1.20; Atkinson, 10; Aurora, New England Ch., 28.60; Batavia, 29.40; Buda, 10; Bowen, 9.25; Cambridge, Mrs. A. G., 2; Champaign, 10.75; Canton, 13.87; Chesterfield, 5; Cobden, Mrs. A. A. Young, 5; Chicago, a Friend, 22.50, Duncan Ave. Ch., of wh. 4.33 Christmas gift, 14, First Ch., of wh. 25 Mrs. Boardman, to const. Miss Zimmerman L. M., 25 a Friend, to const. Mrs. J. H. Root L. M., 25 a Friend, to const. Miss

L. Adams L. M., 252.56, Kenwood Evan. Ch., 45, Lake View, Ch. of the Redeemer, 11.50, Leavitt St. Ch., 30.37, New England Ch., 63, Plymouth Ch., of wh. 25 Mrs. C. I. Peck, to const. self L. M., 133.50, South Ch., 82, Union Park Ch., a Friend, 5, Aux., of wh. 25 Mrs. A. A. Banks, to const. Mrs. L. S. Duncan L. M., 25 Mrs. L. A. Smith, to const. Mrs. J. H. Alexander L. M., 134.75; Chebanse, 7.33; Danvers, 10; Delaware, 10; Elmhurst, 8.04; Emmington, 1; Evanston, 120.20; Elmwood, 2.30; Farmington, 21.85; Forest, 2.50; Glencoe, 98.85; Glen Ellyn, 10; Geneseo, 25.45; Godfrey, Miss Has-

kell, 25, Aux., 12; Granville, 18; Greenville, 9.50; Gridley, 3; Galesburg, Central Ch., 100; Hinsdale, 33.35; Illini, 8.50; Jacksonville, 55.80; Joy Prairie, 35; Kewanee, 20; La Grange, 24.75; La Salle, 10; Millburn, 10; Marseilles, 38.20; Mendon, 18.30; Moline, 49.08; Naperville, 11.50; Oneida, 10; Oak Park, 147.95; Ottawa, 55; Plainfield, Mrs. C. E. Fraser, const. E. E. Fraser L. M., 25; Plano, 1; Providence, 14; Princeton, 10; Peoria, Plymouth Ch., 4.77; Quincy, Union Ch., 70; Rollo, 18.66; Roberts, a Friend, 5; Rockford, First Ch., 18.70, Second Ch., of wh. 25, a Friend, const. Mrs. W. A. Dickerman L. M., 147; Sandwich, 41.14; Shabbona 10; Stark, 4.45; Summerdale, 5; Streator, Bridge St. Ch., 15; Summer Hill, 10; Stillman Valley, 24.05; Springfield, First Ch., 5.10, Third Ch., 5; Toulon, 4.18; Wyanet, 7.05; Wataga, 5; Waverly, 17.10; Winnetka, 19.40.	
JUNIOR: Alton, 10; Bunker Hill, 10; Chicago, First Ch., 30; Kenwood, King's Daughters, 25, Millard Ave. Ch., 20, Plymouth Ch., 22, Union Park Ch., 44.75; Evanston, 65.25; Glencoe, 6; Geneva, 13; Galesburg, The Philergians, 8.45; Knox Coll. Y. W. C. A., 50, Knox Coll. Miss'y Circle, 11.50; La Grange, King's Daughters, 2.50; Ottawa, 60.32; Pittsfield, Rose Miss'y Soc., 10; Waverly, 6.40.	2,462 02
JUVENILE: Chicago, First Ch., 11, South Ch., King's Messengers, 3.20, Union Park Ch., 9.75; Evanston, 35; Geneseo, Light Bearers, 2.96; Marseilles, Helping Hands, 28; Ridgeland, to const. Miss Nutting L. M., 40; St. Charles, 2.70; Seward, Forget-Me-Not Band, 8; Waverly, 6.22; Woodburn, 5.	151 83
C. E.: Batavia, 10; Canton, 8.57; Chicago, Bethlehem Ch., 10, Dorems Ch., Birthday Box, 50 cts., First Ch., 5, Oakley Ave. Ch., 10; Moline, 10; Normal, 3; Peoria, First Ch., 5; Rockford, Second Ch., 10; Sandwich, 7.15; Thawville, 1; Winnetka, 9.78.	90 00
JUNIOR C. E.: Chicago, Plymouth Ch., 3; Elmwood, 2; La Grange, 12; McLean, 1.25; Naperville, 2; Plainfield, 2; Rollo, 1; Rockford, Second Ch., 85 cts.; Toulon, 5.	29 10
SUNDAY SCHOOLS: Chicago, Bethlehem Ch., 10, New England Ch., 20, Primary Cl., 10; Hinsdale, 65.20.	105 20
FOR THE DEBT: Chicago, New England Ch., 5, Union Park Ch., 90, Y. L. Soc., 2; Glencoe, a Friend, 100; Hinsdale, 10.50; Oneida, a Friend, 60; Wilmette, Miss S. E. G., 25.	292 50
SPECIAL: Chicago, University Ch., 20, C. E., 5.	25 00
Total,	3,550 82

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Brightwood, Ladies' Aid Soc., 2; Cannenburg, 25 cts.; Indianapolis, Mayflower Ch., 14.65.	16 90
C. E.: Indianapolis, People's Ch.,	5 75
JUNIOR C. E.: Indianapolis, People's Ch.,	1 50
SUNDAY SCHOOL: Indianapolis, Mayflower Ch.,	4 00
Total,	28 15

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Atlantic, 10; Bear Grove, 10.15; Britt, Ladies' Aid Soc., 10; Chester Center, 3.75, for Mrs. Coffing, 5; Council Bluffs, 13.05; Davenport, Edwards Ch., 6.10; Decorah, 9.75; Denmark, 22.50; Des Moines, Plymouth Ch., 17.81, for the Debt, 5; Grinnell, 25.05, Mrs. Beyer, for Hadjin, 30; Humboldt, 5; Independence, 10; Iowa Falls, 9.68; Le Mars, 1.90; Madison Co., First (Wells P. O.), 1.75; Muscatine, a Friend, 5; Newell, 3; Preston, 9; Red Oak, 5, Miss M. I. Clark, 50; Rockford, 3.10; Tabor, 34; Williamsburg, 10.	315 59
JUNIOR: Clay, 5; Grinnell, Y. L., for Hadjin, 1.	6 00
C. E.: Cedar Rapids, 25; Decorah, 13.50; Manson, 1.92.	40 42
JUVENILE: Cedar Rapids, Willing Workers, 1; Grinnell, Busy Bees, S. Br., 1.93, collected by Busy Bees for Hadjin, 85.75, for Children's Work, in memory of Henry B. Clark, 28; Peterson, 5.	121 68
JUNIOR C. E.: Mortimer, 1.05; Pilgrim, 4.	5 05
SUNDAY SCHOOLS: Council Bluffs, 5.75; Decorah, 2; Grinnell, 4.36; Lansing, 2; Manson, 3.88; Orient, 5.	22 99
Total,	511 73

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Carson, 5; Centralia, 8; Council Groves, 10; Douglass, 4; Hiawatha, 5; Highland, 5; Lawrence, 4; Leavenworth, 20; Leona, 1.75; Louisville, 1.25; Parsons, 10; St. Mary's, 3.25; Strong City, 24.13; Chapman, Mrs. A. J. Poor, 3; Tallahassee, Fla., Mrs. M. Officer, 5.	109 38
C. E.: Carbondale, 5; Kinsley, 2; Leavenworth, 12.50; Sunny Side, 6.09; Twelve Mile, 3.	28 59
JUNIOR C. E.: Fairview, 5; Leavenworth, 3; Osawatomie, 1.	9 00
Total,	146 97

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alpina and Walker, 12.25; Ann Arbor, const. L. M. Mrs. Ella King Walker, 25, Aux., 31.90; Benton Harbor, 3.75; Benzonia, 8; Chelsea, 10; Cheboygan, A. H. M. S., 5; Charlotte, 25; Detroit, Mt. Hope Ch. Aid Soc., 5, First Ch., W. F. M. C., 104.50, Woodward Ave. Ch., 20.08; Flint, 15.70; Fremont, 4; Grand Rapids, First Ch., 75, South Ch., 10; Hudson, 4.80; Highland Station, 3.08; Hancock, 25; Kalamazoo, 7.31; Laingsburg, 5; Lake Linden, 15; Muskegon, 8; Pontiac, 5; Reed City, 11.42; Stanton, 7.80; Sandstone, 3.30; Traverse City, 30; Whittaker, 10.30.	491 19
ADDITIONAL: From Miss Wright's lecture, Kalamazoo,	10 22
From Mrs. Mary Logan's lectures, Lowell, 2.75; Portland, 3.94.	6 69
JUNIOR: Coloma, C. E., 2; Detroit, Woodward Ave., Y. L., 17.20; E. Saginaw, C. E., 5.73; Freeport, C. E., 1; Grand Rapids, First Ch., Y. L., 15; Hudson, C. E., 5; Hancock, Y. L., 10; Maple City, C. E., 2; Traverse City, C. E., 2.	59 93

JUVENILE: Covert, Band of Hope, 1; Detroit, First Ch., Cradle Roll, 5, Children's Missionary Army, 10,	16 00
FOR THE DEBT: Cedar Springs, a Friend, 10; Memphis, through Mrs. Russell, 5,	15 00
THANK OFFERING: At Annual Meeting of Branch in Grand Rapids, South Ch., March 27, '95, for memorial fund for Miss Harriet Lovell,	30 76
Total,	629 79

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Anoka, 2.50; Ash Creek, 1; Belgrade, 3.50; Bertrum, 1; Crookston, 2.60; Duluth, Pilgrim Ch., 51.34; Plymouth Ch., 4; Edgerton, 1; Elk River, 15; Ellsworth, 3.56; Fairmont, 3.59; Faribault, 70.85; Frazer, 1; Glenwood, 2; Glyndon, 5.10; Graceville, 3.75; Kanaranzi, 1.44; Lake City, 21.50; Little Falls, 3.75; Madison, 1; Mankato, 35; Mantorville, 3; Marshall, 42.63; Mazeppa, 3.22; Minneapolis, Bethany Ch., 2, First Ch., 70.80, Lowry Hill Ch., 36.21, Lyndale Ch., 39.60, New Brighton Ch., 5, Open Door Ch., 2.50, Park Ave. Ch., 15, Pilgrim Ch., 70, Plymouth Ch., 89.74, Silver Lake Ch., 8.20, Union Ch., 23.54, Vine Ch., 10.77; Montevideo, 14.50; Moorhead, 4.05; Morris, 13.50; New Ulm, 10; Northfield, 17.55; Owatonna, 36; Plainview, 10.25; St. Charles, 6; Sauk Centre, 21; St. Paul, Bethany Ch., 11, Pacific Ch., 10; Park Ch., 37.05, Plymouth Ch., 25.25, Olivet Ch., 5, St. Anthony Park Ch., 19; Springfield, 3.50; Spring Valley, 10; Stillwater, 6; Tracy, 4; Villard, 65 cts.; Waseca, 15; Waterville, 5; Winona, First Ch., 83.55, Second Ch., 5; Worthington, 6.60; Zumbrota, 8.85,	1,044 99
JUNIOR: Duluth, Friends in Council, 35; Minneapolis, First Ch., 30; Northfield, Carleton Coll., 26; Wadena, 10,	101 00
Y. P. M. S.: Morris, 4; Worthington, 2.75,	6 75
C. E.: Appleton, 1; Austin, 25; Belgrade, 1.10; Birtrum, 1; Dawson, 8; Elk River, 12.50; Faribault, 20; Glenwood, 1.30; Glyndon, 7; Graceville, 1.25; Lake City, 4; Madison, 50 cts.; Minneapolis, Bethany Ch., 1.90, Cong. Ave., 12.50, Lyndale Ch., 8, Park Ave. Ch., 29.50, Plymouth Ch., 100, Union Ch., 2, Silver Lake Ch., 4; Owatonna, 10; Plainview, 23; Princeton, 5; St. Charles, 5; St. Paul, Atlantic Ch., 5, Pacific Ch., 3.25, Plymouth Ch., 18, South Park Ch., 2; Sauk Centre, 25; Spring Valley, 10; Stillwater, 3; Wabasha, 5; Waseca, 6.50; Waterville, 5; Zumbrota, 15,	381 30
JUVENILE: Minneapolis, Bethany Ch., Heliotope,	1 50
JUNIOR C. E.: Lake City, 50 cts.; Minneapolis, Bethany Ch., 1, Como Ave. Ch., 5, First Ch., 4.50; Lyndale Ch., 1, Maple Hill Mission, 2.45, Vine Ch., 4.26; Morris, 2.50; St. Paul, Plymouth Ch., 61 cts.; Sauk Centre, 2; Waseca, 7; Worthington, 1; Zumbrota, 5,	36 82
SUNDAY SCHOOLS: Belgrade, 1.05; Faribault, 10; Minneapolis, Silver Lake Ch., 2, Union Ch., 2.94; Moorhead, Birthday Box, 1.95; St. Claire, 27 cts.; Worthington, 1.85; Zumbrota, 5.84,	25 90
THANK OFFERING: Minneapolis, Park Ave. Ch.,	25 00

LIFE MEMBERS: Alexandria, Aux., Mrs. Theresa T. Hicks, 25; Minneapolis, Lyndale Ch., Aux., Mrs. Ellen P. Fullerton, 25, Open Door Ch., Aux., Mrs. M. J. Morgan, 25,	75 00
FOR THE DEBT: Minneapolis, Friend, 10, Plymouth Ch., 114.56,	124 56
SPECIAL: Northfield, M. B. Mission Helpers, for Miss Searle, for pupil Kobe College, 15; Princeton, C. E., for Miss King, 5,	20 00
Total,	1,842 82
Less expenses,	27 32
Total,	1,815 50

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Breckenridge, 5.50; Hannibal, 3.55; Kansas City, First Ch., 191.05, Clyde Ch., 16.86, Southwest Tabernacle, 5; Lamar, 9.25; Meadville, 6.85; Neosha, 5.15; Springfield, First Ch., 15.91, Central Ch., 2.25; St. Joseph, Tabernacle Ch., 32.60; St. Louis, First Ch., 58.83, Pilgrim Ch., 557.50, Third Ch., 5.55, Hyde Park Ch., 33.06, Plymouth Ch., 8, Tabernacle Ch., 26.50, Olive Branch Ch., 1, Central Ch., 44 29, Aubert Pl. Ch., 3.85, Hope Ch., 5, Immanuel Ch., 1, Compton Hill Ch., 18.70; Webster Groves, 23.12, 1,080 37	
JUNIOR: Kansas City, First Ch., Ever Ready Circle, 88; St. Louis, First Ch., 50.19, Pilgrim Ch., 29.50,	167 69
JUVENILE: St. Louis, First Ch., Ready Hands, 100, Pilgrim Ch., J. C. E., 10; Webster Groves, S. S., 1.04,	111 04
C. E. AND SUNDAY SCHOOLS: For Mrs. Seelye's Salary,	
C. E.: Kansas City, First Ch., 20, Northwest Tabernacle, 5; Kidder Institute, 10; St. Louis, Pilgrim Ch., 25, Central Ch., 12,	72 00
JUNIOR C. E.: Kansas City, Clyde Ch., 10; Springfield, First Ch., 11.87; St. Louis, Pilgrim Ch., 20, Hyde Park Ch., 2, Plymouth Ch., 1.25,	45 12
SUNDAY SCHOOLS: Bonne Terre, 1; De Soto, 5.15; Old Orchard, 5; St. Louis, First Ch., Ready Hands, 20, Compton Hill Ch., 7.65, Plymouth Ch., 3.75, Swedish Evan. Cong. Ch., 1.25,	43 80
Total,	1,520 02
Less expenses,	8 64
Total,	1,511 38

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Blair, 8.60; Columbus, 5; Crawford, 1; Crete, 3.25; Exeter, 11.10; Fremont, 35; Hastings, 10; Irvington, 4.50; Lincoln, Vine St. Ch., 1.10, Plymouth Ch., 5; Milford, 5; Norfolk, First Ch., 11.40; Omaha, Hillside Ch., 5, Plymouth Ch., 5.50, St. Mary's Ave., 21.86; Red Cloud, 92 cts.; Scribner, 5; York, 10,	149 23
JUNIOR: Pierce,	5 00
JUVENILE: Blair, Mission Band, 3.40; Crawford, 1,	4 40
C. E.: Blair, 3; Fremont, First Ch., 9; Lincoln, Plymouth Ch., 10; Stanton, 2.80,	24 80
JUNIOR C. E.: Crawford, 1; Norfolk, First Ch., 2.76; Omaha, St. Mary's Ave. Ch., 10,	13 76

SUNDAY SCHOOLS: Columbus, 2.48; Frc- mont, 15; Lincoln, Plymouth Ch., Pri- mary Cl., 5,	22 48
	219 67
Less expenses,	20
Total,	219 47

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 15; Cincinnati, Vine St. Ch., 25; Cleveland, Euclid Ave. Ch., 100, Plymouth Ch., 16; Columbus, Eastwood Ch., 10; Edinburg, 25; Gen- eva, 21.35; Harbor, Second Ch., 7; Hud- son, 8.15; Jefferson, 5; Madison, 27; Marietta, First Ch., 44.50; Newton Falls, 8; Oberlin, 65; Tallmadge, 15; Toledo, First Ch., 110; Unionville, 21,	523 00
JUNIOR: West Andover, Golden Rule Cir- cle of King's Daughters,	1 00
C. E.: Cincinnati, Walnut Hills Ch., 10; Cleveland, Union St. Ch., 5; Garretts- ville, 10; New London, 3; Toledo, Cen- tral Ch., 10,	38 00
FOR THE DEBT: Hudson,	4 25
Total,	566 25

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Aurora, 5; Columbia, 10, Mrs. L. B. Loomis, 10; Deadwood, 10; Howard, 1.75; Yankton, 10.50, Mrs. Ethel Ward Gray, 10, a Friend, 30,	87 25
JUVENILE: Howard, S. S., Birthday Box, 2.50; Sioux Falls, Primary Dep't, Birth- day Box, 2.50,	5 00
C. E.: Columbia,	10 00
JUNIOR C. E.: Howard,	3 73
Total,	105 98

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, Mrs. C. E. Emerson, pledge, 5; Big Spring, 1; Clinton, 5.10; Excelsior, by Mrs. Albion Smith, 25; Ft. Atkinson, 4.40; Madison, 35; Rosendale, 7; Stoughton, 8; Trevor, 2.33; Wawau- tosa, 21.50; Waukesha, 27.37; White- water, 28.20,	169 90
JUNIOR: Brandon, Y. L. M. C., 5; Davis Corners, C. E., for Dr. Nieburg, 5; Hay- ward, C. E., 5.45; Milwaukee, Grand Ave., Y. L. M. C., 25; Waupun, C. E., for Dr. Nieburg, 5; Whitewater, C. E., for Jun- ior Work, 2; for Miss Haskins' work in Mexico, 1,	46 45
JUVENILE: Kenosha, by Miss Agnes Pet- rie, 10; La Crosse, Coral Workers, 10; Union Grove, Jun. C. E., 1,	21 00
LEGACY: Milwaukee, Mrs. Nancy Maria Story, per W. E. Story, Ex.,	4,000 00
Total,	4,237 35

LIFE MEMBERS: Excelsior, by Mrs. Albion
Smith, Miss May Thatcher Cooke; White-
water, Mrs. F. B. Cook, by Aux.

WYOMING.

UNION.—Mrs. H. N. Smith, Treas. Rock Springs,	1 00
Total,	1 00

CALIFORNIA.

<i>Pasadena</i> .—Mrs. C. W. Brown, for the debt,	5 00
Total,	5 00

FLORIDA.

<i>Charm Lake</i> .—Mrs. S. J. Humphrey,	5 00
Total,	5 00

GEORGIA.

<i>Atlanta</i> .—Central Ch., for Micronesian School,	12 50
Total,	12 50

NEW HAMPSHIRE.

<i>Westmoreland</i> .—H. E. Reynolds,	50
Total,	50

NEW MEXICO.

TERRITORIAL UNION.—Mrs. N. W. Bul- lock, of Albuquerque, Treas.,	2 80
Total,	2 80

TENNESSEE.

<i>Memphis</i> .—Missionary Union of Second Ch., per Rev. Geo. V. Clark, Pastor,	5 00
Total,	5 00

MEXICO.

<i>Parral</i> .—A Missionary,	100 00
Total,	100 00

CHINA.

<i>Kalgan</i> .—Miss H. B. Williams,	20 00
<i>Pang-Chuang and Lin-Ching</i> .—Mission Band, per Mrs. Celia F. Peck, Leader,	7 72
Total,	27 72

MISCELLANEOUS.

Sale of leaflets, 20.39; mite boxes, 9.74; envelopes, 4.99; Cash at Rooms, lady from N. Y., 1, lady from Iowa, 50 cts.,	36 62
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Receipts for month,	13,516 42
Previously acknowledged,	17,280 48

Total since Oct. 26, 1894. \$30,796 90

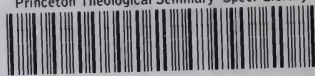
Mrs. ALFRED B. WILLCOX,
Ass't Treas.

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